

THE GOSPEL  
OF MATTHEW

BINTS 310 - FALL '81

DR. R. MOROSCO

# THE FIRST GOSPEL

Robert Morosco, Ph.D.

"If you're not open to change - you're  
not open to further growth."

## Textbooks

Peter F. Ellis, Matthew, His Mind and His Message

## Responsibilities

① Attendance: Class attendance is important for the growth and development of each student and for the class as a whole. It is expected that class attendance and participation will be kept to a maximum. There will be no making up of work (quizzes or other projects) that is missed due to class absences.

Reading: Various reading assignments will be given to cover the textbook and other works (on strict reserve in the library). The text of the First Gospel will also be read one time every five weeks for the course.

Quizzes and Short Projects: In order to measure reading comprehension, quizzes will be given at different times over the assignment for that day. Also, from time to time, short projects involving the text of Matthew may be assigned.

Oral Projects: Twice, each student will be called upon to share with the class the results of his/her research covering specific areas. Details to be handed out in class.

## Grade

The final grade for the class will be figured using four equal inputs:

1. First oral report
2. Second oral report
3. The total of quiz and project grades
- ④ 4. Class attendance and participation



## Course Outline

- I. Introduction to the Class
- II. Introduction to the Synoptic Gospels
- III. Matthew as Literature *ABE - ALL*
- IV. Matthew as Didache *- Teaching - SUBJECTS*

*SIOX4*

## Objectives

Upon completing this course, the student should gain an overall perspective on the structure and contents of the First Gospel as well as a knowledge of the background and other critical problems associated with this New Testament document.



In addition, it is expected that the pupil will learn to understand and appreciate the viewpoints of different scholars who have studied this Gospel.

Finally, it is hoped that one's ability to deal with issues (i.e., the identifying, clarifying and solving of problems) will be enhanced.

All of the above will be measured with the quizzes, worksheets, discussions and oral reports.

### Class Schedule

#### Week One

9/8  
9/10

Introduction to the Class

Lecture: Introduction to the Synoptic Gospels

#### Week Two

9/15  
9/17

Lecture: From Jesus to Written Gospel I

Read: INTERPRETERS DICTIONARY OF THE BIBLE VOL. 2 JESUS pp. 869-77

Lecture: From Jesus to Written Gospel II

Read: ELLIS pp. 166-71 / Gospel Gospel name & writer

#### Week Three

9/22  
9/24

Lecture: Relationship Between the Gospels I

Read: GUTHRY NT INTRO pp. 121-132

Lecture: Relationship Between the Gospels II

Read: ELLIS pp. 172-174

#### Week Four

9/29  
10/1

Lecture: Method of Synoptic Study I

Read: GUTHRY pp. 143-57 / 138-143

Lecture: Method of Synoptic Study II

Read: GUTHRY pp. 157-67

#### Week Five

10/6  
10/8

Student Reports:

Discussion: The Historicity of the Gospels

Read: Ellis, pp. 156-65

Student Reports:

Discussion: The First Evangelist and His Audience I

Read: WD DAVIES INVITATION TO NT 209-13

## Week Six

10/13

Student Reports: \_\_\_\_\_

Discussion: The First Evangelist and His Audience

Read: INTER. DICTIONARY OF BIBLICAL THEOLOGY VOL 3 MATTHEW 303-1310/15

Student Reports: \_\_\_\_\_

Discussion: The First Evangelist and His Audience

Read: Ellis, pp. 3-8

## Week Seven

10/20

Student Reports: \_\_\_\_\_

Discussion: Matthew's Methodology I

Read: Ellis, pp. 8-16

10/22

Student Reports: \_\_\_\_\_

Discussion: Matthew's Methodology II

Read: Ellis, pp. 16-25

## Week Eight

10/27

Student Reports: \_\_\_\_\_

Discussion: Matthew's Structure (1:1-7:29)

Read: Ellis, pp. 27-40

10/29

Student Reports: \_\_\_\_\_

Discussion: Matthew's Structure (8:1-10:42)

Read: Ellis, pp. 40-53

## Week Nine

11/3

Student Reports: \_\_\_\_\_

Discussion: Matthew's Structure (11:1-18:35)

Read: Ellis, pp. 53-72

11/5

Student Reports: \_\_\_\_\_

Discussion: Matthew's Structure (19:1-28:20)

Read: Ellis, pp. 72-98

## Week Ten

11/10

Student Reports: \_\_\_\_\_

Discussion: Matthew's Theology -- Jesus

Read: Ellis, pp. 99-113

11/12

Student Reports: \_\_\_\_\_

Lecture: Matthew's Theology -- Jesus

Read: GUTHRIE pp. 21-33



## Week Eleven

11/17

Student Reports: \_\_\_\_\_

Lecture: Matthew's Theology -- Jesus

Read: 6/17/14 33-5211/19

Student Reports: \_\_\_\_\_

Lecture: Matthew's Theology -- Church

Read: Ellis, pp. 113-25

## Week Twelve

11/24

Student Reports: \_\_\_\_\_

Discussion: Matthew's Theology -- Church

Read: Ellis, pp. 125-34

## Week Thirteen

12/1

Student Reports: \_\_\_\_\_

Discussion: Matthew's Theology -- Church

Read: Ellis, pp. 135-55

12/3

Student Reports: \_\_\_\_\_

Lecture: Matthew's Theology -- Torah

Read: \_\_\_\_\_

## Week Fourteen

12/8

Student Reports: \_\_\_\_\_

Lecture: Matthew's Theology -- Torah

Read: \_\_\_\_\_

12/10

Student Reports: \_\_\_\_\_

Lecture: Matthew's Theology -- Eschatology

Read: \_\_\_\_\_

## Week Fifteen

12/15

Lecture: Matthew's Theology -- Eschatology

12/17

Lecture: Matthew's Theology -- Eschatology

## BROAD SUBJECT AREAS IN MATTHEW

1. Authorship issues
2. Date
3. Jewishness of Gospel
4. View of gentiles in Matthew
5. Structuring devices used by the Evangelist
6. Sources used by the Evangelist
7. Analysis of one of Jesus' 5 sermons
8. Analysis of one of Matthew's discourse sections
9. Key words and how they are used
10. Use of Old Testament
11. Analysis of a problem text
12. Possible errorists in Matthew's church
13. A theological study of Matthew's thinking
14. Compare Matthew with Mark or Luke (generally or specifically)
15. Matthew's view of Moses
16. The church situation Matthew faced



## INSTRUCTIONS FOR REPORTS

### Matthew

1. Select a subject from the list of areas provided and get approval for your specific thesis.
2. Prepare a typed or printed outline (about 2 or 3 pages) from which you will deliver your talk (15 minutes maximum).
3. Using the Gospel of Matthew itself (before researching).
  - a. If analyzing a single text: read over the passage and seek to organize its main thoughts.
  - b. If investigating a theme, subject, motif or literary device, use an exhaustive concordance to search out all relevant passages in Matthew.
4. Next turn to some (8-10 minimum, 2 of which are periodical articles) worthy sources (see suggested bibliography).
  - a. Read and jot out important data pertaining to your subject (use table of contents and index for finding relevant areas in these books).
  - b. Compare and contrast viewpoints, noting who holds to what and why.
  - c. Search especially for exegetical help on Matthew.
5. Formulate a thesis for your talk.
  - a. E.g., in statement form: "An analysis of . . . ."
  - b. Or, question form: "What is the . . . ?"
6. Organize your data under an outline (to be copied for each class member [2 copies for instructor], to be handed out before talk).
  - a. Include main thrusts you will be covering.
  - b. Cite support for positions taken in talk.
  - c. List different viewpoints along with supporting arguments.
  - d. Set forth conclusions and relevancy.

## BIBLIOGRAPHY FOR MATTHEW

- I. NT Introductions (for technical matters involving authorship, date, historical situations, style, literature and the Synoptic Problem)
  - Bruce, F.F., Tradition: Old and New
  - Grant, R.M., A Historical Introduction to the New Testament
  - Guthrie, D., New Testament Introduction
  - Harrison, E.F., Introduction to the New Testament
  - Kümmel, W.G., Introduction to the New Testament
  - Martin, R.P., New Testament Foundations (vol. 1)
  - Marxsen, W., Introduction to the New Testament
  - Moffatt, J., An Introduction to the Literature of the New Testament
  - Zahn, T., Introduction to the New Testament
- II. NT Theologies (for information on the thinking and message of Matthew)
  - Bultmann, R., Theology of the New Testament
  - Cullmann, O., Christ and Time
  - Jeremias, J., New Testament Theology
  - Kümmel, W.G., The Theology of the New Testament
  - Ladd, G.E., A Theology of the New Testament
  - Stauffer, E., New Testament Theology
- III. Dictionaries and Encyclopedias (for general background material on biblical terms, persons, places, groups, authors, etc.)
  - Dictionary of New Testament Theology
  - International Standard Bible Encyclopedia
  - The Interpreter's Dictionary of the Bible
  - Theological Dictionary of the New Testament
- IV. Commentaries and special works
  - Albright/Mann, Matthew (Anchor Bible)
  - Allen, W.C., Matthew (ICC)
  - Bacon, B.W., Studies in Matthew
  - Tradition and Interpretation in Matthew, 1963
  - Davies, W.D., The Setting of the Sermon on the Mount



## IV. Commentaries and special works, continued

- Dibelius, M., The Sermon on the Mount  
Goulder, M.D., Midrash and Lection in Matthew  
Gundry, R.H., The Use of the Old Testament in St. Matthew's Gospel  
Hare, D.R., The Theme of Jewish Persecution . . . according to St. Matthew  
Kilpatrick, G.D., The Origins of the Gospel according to St. Matthew  
Kingsbury, J.D., Matthew: Structure, Christology, Kingdom  
Kingsbury, J.D., The Parables of Jesus in Matthew 13  
Manson, T.W., The Sayings of Jesus  
McNeile, A.H., The Gospel according to St. Matthew  
Plummer, A., Matthew  
Rohde, J., Rediscovering the Teaching of the Evangelists  
Schweizer, E., The Good News according to Matthew  
Senior, D.P., The Passion Narrative according to Matthew  
Stendahl, The School of St. Matthew  
Streeter, B.H., The Four Gospels  
Suggs, M.J., Wisdom, Christology and Law in Matthew's Gospel  
Thompson, W.G., Matthew's Advice to a Divided Community  
Windisch, H., The Meaning of the Sermon on the Mount

## V. Journals (for thinking on specific issues)

- Catholic Biblical Quarterly  
Expository Times  
Evangelical Quarterly  
Harvard Theological Review  
Journal of Biblical Literature  
Novum Testamentum  
New Testament Abstracts  
New Testament Studies  
Scottish Journal of Theology  
Studia Theologica

Pete Stanton  
Matthew  
Oct. 5, 1981

MATTHEW 2:23

I. Introduction of Matt. 2:23.

- A. Theme of Matthew is "Christ in the Old Testament." *13 that it might be fulfilled*
1. Matthew presents over sixty O.T. prophecies. *what was spoken of the Lord through the prophets...*
  2. The context of Matt. 2:23 is the infancy and concealment of Christ in fulfillment of O.T. prophecy.
- B. Purpose of Matthew is to demonstrate through O.T. prophecy that Jesus is the Messiah, 2:23 being part of that theme and purpose.

II. Problem stated.

- A. No O.T. prophecy stating Messiah shall be called a Nazarene.
1. No O.T. reference in Greek or Hebrew.
  2. No reference in Josephus, Talmud, or Midrash.
- B. No mention of Nazareth as a city prior to N.T.
1. N.T. is the earliest reference.
  2. Julius Africanus (A.D. 170-240) as cited by Eusebius is earliest evidence for Nazareth outside of N.T.
- C. Where are these prophetic statements to be found and how can these prophets make reference to a city which was non-existent at the time?

III. Unlikely solutions.

- A. Jud. 13:5, 7--Samson as a type of Christ.
- B. Prophecies used were not recorded but handed down by oral tradition.
- C. Mentioned in lost apocryphal book(s).



#### IV. Preface to solution.

- A. "...spoken by the prophets..." is in the plural.
- B. Greek indicates that the phrases need not be an exact quote, but an explanation. ✱
- C. The city Nazareth.
  - 1. An insignificant city, despised by many (Jn.1:46).  
*angers - lack of culture / low morals / rude dialect*
  - 2. Nazareth can mean "Preserver."
  - 3. Nazareth means a "Shoot" or "Branch".

#### V. Solution.

- A. Isa. 11:1--most common reference.
  - 1. Matt.2:22--in Nazareth Jesus was preserved.
  - 2. Nazareth as an insignificant town equals Hebrew word in Isa.11:1 meaning "weak twig."
- B. Other references (Ps.22:6,8; Isa.53:2-4) indicate Messiah is to be despised and rejected.

#### VI. Conclusion.

- A. No final solution.
- B. Jesus throughout His life was known as "of Nazareth," somehow in fulfillment of O.T. prophecy.

#### Resources:

1. International Standard Bible Encyclopedia.
2. Theological Dictionary of the New Testament.
3. Allen, W.C., Matthew (ICC).
4. The Interpreter's Dictionary of the Bible.
5. Plummer, A., Matthew.
6. New Testament Studies.
7. Expository Times.
8. Bible Translator.
9. Robertson, A.T., Word Pictures.
10. JFB Commentary.
11. Maclaren, A., Expositions of Holy Scripture.
12. Barnes on the NT.
13. Unger's Bible Dictionary.
14. Wycliffe Bible Encyclopedia.
15. Edersheim, A., The Life and Times of Jesus the Messiah.



Thesis: An analysis of Matthew's usage of John the Baptist in relationship to Jesus the Messiah.

*in ch 3.*

- I. Introduction and explanation
- II. Christ the King
  - A. Jewish expectations
    - 1. the coming kingdom
    - 2. David and Solomon; regal splendor
  - B. John the herald Is. 40:1-11
    - 1. smoothing the road 3:3,7 (Henry)
      - a. a setting of antipathy
    - 2. proper clothing
      - a. city to desert — *expect king in city not desert.*
      - b. camel hair, leather belt 3:4 (Henry, Laurenson, Ironside)
      - c. the proclamation 3:2, 4:17 X
  - C. The Kingdom at hand Dan 2:44 (Gaebelein)
    - 1. city to desert (Stoney)
    - 2. presented kingdom, a delay (Gaebelein)
  - D. Pattern was as Jews expected
    - 1. John as Elijah Mal. 3:1, 4:5,6
      - a. clothing; similarity (Henry)
      - b. Christ's words 11:14
      - c. 17:10-13
    - 2. people thought John was Christ
    - 3. people thought Christ was John *Lk. 3:15*
    - 4. Mark; perfect, completed in past
    - 5. Matthew; apost, declarative, no reference to time
    - 6. Matthew's point: plays his disciple card
- III. His Kingdom and His anointing
  - A. The baptism
    - 1. John and the Essenes (Foran)
    - 2. John and the Qumran Baptism (Padia)
    - 3. the cleansing of Christ (Johnson)
      - a. an impure Christ?
        - 1. baptism of repentance, remission of sins
        - 2. not Rabbinic expectation (Johnson, Eldershiem)

- ①. symbolic establishment
  - 1. the purity of Christ, declarative
  - 2. with Israel, national identity
  - c. forshadow of death 20:22

#### B. The Three in One

- 1. Spirit
  - a. not Rabbinic expectation (Eldershiem)
  - b. anointed Is. 42:1
  - c. inaugurated to office of Messiah Is. 61:1
- 2. Voice: God
  - a. confirmation of hidden years; seal
  - b. declaration Ps. 2:7, Heb. 1:2
- 3. Christ
  - a. authority 17:5

#### IV. Matthew's purposes

- A. Establishes some themes of Christ
  - 1. Kingdom of Heaven 3:2, 11
  - 2. judgement 3:12
  - 3. authority; from Father 3:17
- B. Faith greater than works, position 11:11
  - 1. principals of Kingdom
  - 2. anti-piety
- C. Establishes Christ's position on the prophetic timeline
  - 1. this is it, make no mistake 11:2-15
  - 2. eliminate false notions

#### V. Conclusion

*prep for min. of X-*



Bibliography:

Badia, Leonard F. The Qumran Partism and John the Baptist's Baptism, (University Press) 1980

Erdman, Charles R. The Gospel of Matthew, an Exposition, (The Westminster Press) 1920

Gaebelein, A. C. The Gospel of Matthew, an Exposition, (Our Hope Publication Office) 1914

Henry, Matthew, Commentary on the Holy Bible; Matthew, (Thomas Nelson Inc., Publishers) 1979

Ironside, H. A. Expository Notes on the Gospel of Matthew, (Loizeaux Brothers) 1948

Jones, Rev. J. Cynddylan. Studies in the Gospel According to St. Matthew, (Hamilton, Adams, & Co.) 1888

Laurenson, L. Messiah, the Prince, an Outline of Matthew's Gospel, (Darlen Press) 1926

Moran, Charles Hilary Jr. Was John the Baptist an Essene? (Unpublished Thesis; Talbot) 1973

Stoney, A. M. The Hope of Israel, Simple Lessons on the Gospel of Matthew, (John Wright and Sons Ltd.)

Swanson, Reuben J. The Horizontal Line Synopsis of the Gospels, (Western North Carolina Press, Inc.) 1975

Periodicals:

Harrison, Everett Falconer. "Jesus and John the Baptist" Bibliotheca Sacra Vol 102; pp. 74-83, 1945

Johnson, S. Lewis Jr. "The Baptism of Christ" Bibliotheca Sacra Vol 123; pp. 200-220, 1966



THESIS: How does Matthew incorporate the Beatitudes found in chapter 5:3-12 into his message for the church?

## I. Overview

### A. Beatitude

1. Beatitude defined
  - a. Declaration of blessedness
    - 1) preceded by the word 'blessed'
    - 2) anticipates reward from God
  - b. Joys of Heaven
2. Formal Characteristics
  - a. Begin with the declaration 'blessed'
  - b. Refers to a type of individual worthy of praise
3. Beatitudes of the Old Testament
  - a. Pronounced on the righteous man (Ps. 41:1)
  - b. For chastened individuals (Ps. 94:12)
  - c. For those who trust in God (Ps. 40:4)
4. Beatitudes of the Apocrypha
  - a. Nine types of men who are blessed (Ecclesiasticus 25:7-10)
    - 1) those who live with wives of understanding
    - 2) those who are not enslaved to inferiors
  - b. Gives clearer understanding to Matthew's beatitudes
5. Beatitudes of the New Testament
  - a. Matthew and Luke have greatest church ranking
  - b. Revelation 1:3; Romans 14:22; John 20:29
  - c. The New Testament beatitudes stress the eschatological joy of participating in the kingdom of God, rather than rewards (as in the Old Testament) for earthly life.

### B. Matthew 5:3-12 vs. Luke 6:21-25

1. Content
  - a. Two different records of the same discourse *Martin*
  - b. Records of two different but similar discourses *-LDS*
2. Number of beatitudes
  - a. Matthew
    - 1) ten
    - 2) nine *103*
    - 3) eight *✓*
  - b. Luke
    - 1) four
    - 2) four woes
3. Emphasis
  - a. Matthew
    - 1) general situation: spiritual needs
    - 2) code for Christian disciples
  - b. Luke
    - 1) specific situation: physical needs
    - 2) factor of social change
4. Comparison

II. Text: Matthew 5:3-12

- A. Setting (v. 1-2)
  - 1. Jesus speaking
  - 2. Audience
    - a. Disciples
    - b. Multitudes (Martin)
- B. Blessed are the poor in spirit, for theirs is the kingdom of heaven (v. 3)
  - 1. Poor in spirit
    - a. Soul destitution (Barclay, Harris)
    - b. Faithful believers (Martin) ✓
    - c. Humble and God-fearing (Augustine, Boice)
    - d. Materially poor (Friedlander) ✓
    - e. Poverty of submission (Lenski)
  - 2. Kingdom of Heaven
    - a. Peace and joy in the Holy Spirit now (Harris)
    - b. Joy of the kingdom here (Martin)
    - c. Filling of God (Boice)
    - d. Riches of the kingdom (Friedlander) ✓
    - e. Grace now, glory not yet revealed (Lenski) ✓
- C. Blessed are those who mourn, for they shall be comforted (v. 4)
  - 1. Those who mourn
    - a. Mourning our spiritual depravity (Barclay, Boice, Harris, Lenski) ✓
    - b. Those facing sorrow as Jesus did (Martin)
    - c. Those mourning the needs of others (Friedlander)
    - d. Lose things of the world when converted (Augustine) ✓
  - 2. Shall be comforted
    - a. Comfort of the Holy Spirit (Augustine, Harris, Lenski, Martin) ✓
    - b. Forgiveness (Barclay, Boice) ✓
- D. Blessed are the gentle, for they shall inherit the earth (v. 5)
  - 1. The gentle
    - a. Willingness to learn (Harris)
    - b. Man who denies himself (Boice, Martin) ✓
    - c. One who's under control (Barclay)
    - d. Those who overcome evil with good (Augustine)
    - e. The elect (Friedlander)
    - f. Mild and patient (Lenski) ✓
  - 2. Inherit the earth
    - a. Old Testament echo of Psalm 37:11, "But the humble will inherit the land and will delight themselves in abundant prosperity."
      - 1) kingdom of God is promised land of the New Covenant and is the new earth (Martin)
      - 2) entrance into the life which God has promised (Barclay)
      - 3) promise for contentment now, and future for eternity with Jesus (Boice)
      - 4) entrance into the Messianic kingdom (Friedlander)



- b. Because they can't be driven out (Augustine)
  - c. Promise of temporal life and goods on earth (Luther quoted by Lenski)
- E. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied (v. 6)
  - 1. Hunger and thirst
    - a. Spiritual longing for soul with goodness (Augustine, Barclay, Boice, Harris, Martin)
    - b. Another aspect of the first beatitude (Friedlander)
  - 2. Shall be satisfied
    - a. Holiness (Harris)
    - b. God supplies in proportion to hunger (Martin)
    - c. Right relationship with God (Augustine, Barclay, Boice)
    - d. Judicial verdict of acquittal (Lenski)
- F. Blessed are the merciful, for they shall receive mercy (v. 7)
  - 1. The merciful
    - a. To have the attribute of the glory of Christ (Harris)
    - b. Active goodwill (Boice, Martin)
    - c. One with the attitude of God (Barclay, Lenski)
    - d. Those who receive the miserable (Augustine, Friedlander)
  - 2. Shall receive mercy
    - a. From God--reciprocal (Friedlander, Harris, Lenski, Martin)
    - b. Because we've received mercy, we show it (Boice)
    - c. Unites us with God (Barclay)
    - d. Freed from misery (Augustine)
- G. Blessed are the pure in heart, for they shall see God (v. 8)
  - 1. Pure in heart
    - a. Putting away of sin (Barclay, Harris)
    - b. Singleminded desire to serve God (Augustine, Lenski, Martin)
    - c. Made pure by God (Boice)
  - 2. Shall see God
    - a. Seeing God in circumstances, everywhere (Harris)
    - b. Sure of God's presence (Barclay, Boice, Martin)
    - c. Vision of God (Lenski)
- H. Blessed are the peacemakers, for they shall be called sons of God (v. 9)
  - 1. Peacemakers
    - a. Unifiers (Barclay, Boice, Harris)
    - b. Preventers of problems (Martin)
    - c. Bring into order the passion of the soul (Augustine)
    - d. At peace with God and themselves (Lenski)
  - 2. Called sons of God
    - a. Children of God (Harris, Lenski, Martin)
    - b. God-like (Barclay, Boice)
    - c. Subjection to God (Augustine)
- I. Verses 10-12

1. Persecuted
  - a. Loyalty to Jesus Christ involves suffering (Martin)
  - b. Special relationship with Jesus Christ--union with His suffering (Barclay, Zodiates)
2. Kingdom of Heaven
  - a. Union with Jesus Christ's glory (Barclay)
  - b. Great reward in heaven (Martin)
3. Beatitude repeated two times
  - a. It sounded incredible (Matthew Henry quoted by Martin)
  - b. Emphatic conclusion (Lenski)
  - c. Two versions of the same beatitude (Martin) Lk 16:22
4. Augustine
  - a. Beatitudes are seven in number
  - b. The eighth brings into light and show what is perfect, a cue to start from the beginning.

### III. Conclusion

- A. Beatitudes in Matthew 5:3-12
  1. Circular in nature
    - a. Augustine
    - b. Lenski: the last as the first bestows the whole kingdom
  2. Addressing spiritual needs
- B. Matthew's elaboration
  1. For greater clarity
    - a. Audience's need
    - b. Christian handbook
  2. Revealed blessedness of a new way of life in reliance upon God.

- SOURCES -

- Allen, Charles Livingston, The Sermon on the Mount
- Augustine, Aurelius, Sermon on the Mount
- Barabas, Steven, "Beatitude," The Zondervan Pictorial Bible Dictionary
- Barclay, William, The Beatitudes and the Lord's Prayer for Everyman
- Betz, Hans Dieter, "The Sermon on the Mount: Its Literary Genre and Function," Journal of Religion (59)
- Boice, James Montgomery, The Sermon on the Mount
- Friedlander, Gerald, The Jewish Sources of the Sermon on the Mount
- Harris, Reader K.C., The Beatitudes
- Lachs, Samuel Tobias, "Some Textual Observations of the Sermon on the Mount," Jewish Quarterly Review (69)
- Lenski, R.C.H., Interpretation of Matthew's Gospel
- Martin, Hugh, The Beatitudes
- Mowry, M. Lucetta, "Beatitude," Interpreter's Dictionary of the Bible
- Nelson, Thomas, The Open Bible
- Peterson, Elmer L., The Beatitudes
- Swanson, Reuben, The Horizontal Line Synopsis of the Gospels
- Tenney, Merrill C., New Testament Survey



Thesis: An analysis of the text Matthew 5:17.

"Do not think that I came to abolish the Law or the Prophets. I did not come to abolish but to fulfill."

I. Introduction  
Context of the passage.

II. Why did Christ say this?

III. What does "fulfill" mean?

A. Related to words rendered as "fill" or "fill up"  
1. Non-theological uses of these words as contained in:

- a. Old Testament
- b. New Testament

2. Theological uses of these words

- a. Matthew 23:32
- b. Revelation 3:2 (cf. Numbers 32:11-12)
- c. Colossians 1:24

B. Definition of "fulfill"

- 1. Meeting full requirements
- 2. Confirm or corroborate

IV. What is Christ's meaning?

A. His life fulfilled the Law (Ironside)

B. Emphasized the true meaning of the Law (Allen)

C. To uphold the sanctity of the Law and the Prophets (Hendriksen)

V. Conclusion

James Boer -

WORDS MEANING

## BIBLIOGRAPHY

- Allen, W. C., Matthew (I. C. C.)
- Banks, Journal of Biblical Literature
- Ellis, Peter F., Matthew: His Mind and His Message
- Guthrie, Donald, New Testament Introduction -- Matthew's Gospel
- Hamerton-Kelly, Biblical Research
- Hendriksen, W., New Testament Commentary
- Ironside, Expository Notes on the Gospel of Matthew
- Mc Neile, The Gospel According to St. Matthew
- Matthew Henry's Commentary
- Interpreter's Dictionary of the Bible

## I. Why I choose this verse.

- A. Church Universal and Triumphant.
- B. Fulfill two assignments at one time. (Paraphrase of Peterson 6:8)

## II. THESIS:

Mt. 5:48 is a subconclusion to the final conclusion in 7:24-27 which calls for the Christian to hear and act. Even though it is one of the conclusions introduced by a "therefore" in Mt. 5:3-7:27, it is <sup>one</sup> of the keys to understanding the whole section.

- A. Speaking more of <sup>higher</sup> just being perfect in love.
- B. Is concluding the section concerning the persecution from the different life style.
- C. The springboard to the practical application of letting your light shine.
- D. Not leading to either extreme.
  - 1. Impossible to fulfill.
  - 2. Perfectionism.

## III. Helps from the Commentaries.

- A. Albright and Mann.
  - 1. Translates "be true"
  - 2. Does not mean moral perfection.
  - 3. Problem - they say cf Deut. 18:13. The word is translated "blameless."
- B. Allen.
  - 1. Context is perfection in love. ✓ 43-48
  - 2. I felt it means more than just love. This is the way the majority of commentators handle the text.
- C. Boice. *expo*
  - 1. Should be as blameless as the Lord Jesus Christ.
  - 2. By God working "for" us & "in" us.
- D. Filson.
  - 1. Mt. is a basic tool for the church's use.
  - 2. Works on the holy love of God as a measuring stick - similar to Allen.
- E. Hendriksen.
  - 1. Jesus was not teaching perfectionism in the sense of reaching sinlessness before death
  - 2. But Jesus was teaching perfection specifically in the love God shows to all.
  - 3. Our love is finite but God's is infinite - ours is a shadow so is attainable. ✓
  - 4. Similar to Allen.
- F. King.
  - 1. Being perfect in love, not sinlessness.
  - 2. Adds a new wrinkle in that the stage of development is the main consideration for what we are judged against
- G. Lloyd - Jones. *expo*
  - 1. Statement concerns the quality of life we are to lead.
  - 2. Verses 43-48 sets out a paradox.
    - a. Discouraging - seems to set an impossible standard.
    - b. Encouraging - we are commanded to do these things so the implicit assertion it is possible is implied.

*exp/ocean*



3. The Christian is unique.
  - a. Does more than others
  - b. Meant positively to be like God and like Christ.
  - c. Rejoices in his tribulations.
4. One of the few to really deal with the verse.
- H. McNeile.
  1. Sums up the teaching of vs. 17-47
  2. I would include vs. 11
- I. Marxsen.
  1. Giving instructions for right conduct.
  2. It is a law.
  3. What he feels Mt. is doing with the SCM.
- J. Tasker. TYNDAL
  1. Feels perfect is a misleading translation.
  2. Believes (following C.C. Torrey) the meaning surrounds the idea of "all including (in your good will) even as your Father includes all."
  3. Believes nothing leads up to the idea of "perfect."
  4. The paragraph is saying they must show kindness to all men just as the heavenly Father makes no exception.
  5. I believe Tasker took this route simply to avoid the erroneous doctrine of perfectionism which he says the misleading translation leads to.
- K. Conclusion from the Commentaries.
  1. Most commentaries want to steer clear of perfectionism.
  2. It is the expository commentaries who meet the problem head on.
  3. Most feel the idea of being perfect is carried out in "perfect love" rather than "sinlessness."

#### IV. Background for Exposition.

- A. Source - Betz's article in the Journal of Religion.
  - ① Believes Matthew is working on the motif of "the two ways"
    - a. The narrow gate.
    - b. The wide gate.
    - c. Found at the beginning of the eschatological section and in Mt. 7:13-14.
    - d. The concluding section shows the confined way. The way to heaven. (Mt. 7:24-27)
      1. Hearing and doing
      2. The proper reaction
  - ② Uses an interesting fact from a Hellenistic source for his second point.
    - a. Hellenistic works (specifically Epictetus's Philosophy and others in general) were written because of persecution - not only personal persecution but their "sayings" as well.
    - b. The works were for the disciples and set out general principles to be used as the occasion arose and called an "epitome"
    - c. Was not for outsiders or beginners.
    - d. Betz continues on with a comparison and conclusion the SCM is an epitome.
    - e. Where we would leave Betz.
      1. The Bible is not for a special few even though a person would need illumination from the H.S. for things to fall into place.
      2. The Bible has more than just general principles for each to use as the occasion arises.



3. The Bible would certainly be on a higher plane than the Hellenistic works and would sit in judgement on them rather than the Hellenistic works judging the Bible.

- B. Source - Stott's book - The Christian Counter Culture
1. The Christian is called to be different.
  2. This difference is reflected in his lifestyle.

V. Examples of the persecution and two way motif.

- A. Mt. 11:6 "and blessed is he who keeps from stumbling over me."
1. Giving an answer to John the Baptist who was certainly suffering persecution because of speaking against Herod.
  2. Telling us not to stumble over following Jesus.
- B. 10:22 "and you will be hated by all on account of My name, but it is the one who has endured to the end who will be saved."
- C. 10:17 "But beware of men ; for they will deliver you up to the courts, and scourge you in their synagogues."
- D. 11:28-30
1. Only found in Mt.
  2. Asking for the weak and heavy laden to come to Jesus for rest.
- E. 18:3 "and said, truly I say to you, unless you are converted and become like children, you shall not enter the Kingdom of Heaven."
- F. 18:8,9
1. An example of this lifestyle.
  2. All hinderances are to be cast aside.
  3. The example of your hand, foot or eye causing you to stumble, cast it away.

19:24

VI. The danger is how far we carry this idea of persecution and two way motif. If these become the dominant themes and the reasons for the Gospel to be written, we have lost sight of the real reason it is written, which is to point us to the Messiah - Jesus.

- A. Mt. does use persecution as the springboard for the rest of the sermon.
- B. The idea of the two way motif is certainly present in entering the wide gate or the narrow gate. Mt. 7:13-14.
- C. These cannot be allowed to take us away from the over-all picture.

VII. 19:21 only other use by Mt. of the word τέλειος

1. "Jesus said to them, 'If you wish to be complete (marginal reading perfect), go and sell your possessions and give to the poor, and you shall have treasure in heaven; and come, follow me.'"
2. Same word τέλειος which is translated "perfect" in 5:48.
3. This verse is a commentary on 5:48 which is a subconclusion to 7:24-27
4. This man had kept all the commandments except for the one concerning no other God's before the true God.
5. This is leading to the point all the commandments must be followed.
6. This is one reason to see a starting point in verse 11 of chapter 5 instead of verse 43.



VIII. The change in subjects in Mt. 5:3-7:27

- A. Verse 10 talking about the Kingdom of Heaven belonging to the persecuted. Verse 10 reads "theirs."
- B. Verse 10 has a shift in the subject - makes the disciples the subject by saying "you."
- C. "You" as the subject continues on through verse 48.
- D. Verse 12 gives the exhortation to rejoice and be glad for your reward ~~is~~ in heaven.
- E. Verse 12 also shows the persecution because of being different just as the prophets were different.
- F. 13-16 exhortations for the christian to be a shining example.
- G. Verses 17-20 the law is to be kept completely - not one of the commandments is to be annulled.
- H. Verses 21-47 six sets of anthesis' which show how much greater the christian is to be.
- I. Verse 48 the first of the six "therefore's" which are the summing up of each section. 5:48; 6:2; 6:8; 6:34; 7:12; 7:24
- J. The "you" being the subject really continues through to 7:24.
- K. 7:24-27 is the conclusion to the sermon and telling the people to get off their duffs and follow through and says "whomever."

IX. Conclusion.

- A. Verse 5:48 is the symbol changing after the build-up in verse 21-47.
- B. Jesus has been giving them "more" to do which is the christian's duty.
  - 1. Other examples.
  - 2. Mt. 10:37-39; 24:13:26:41.
- C. 6:1 is a continuation of an exposition of verses 13-16.
  - 1. verses 13-16 is talking about the shining light a christian should be.
  - 2. 6:1 forward gives the practical application of shining your light.
  - 3. Key thought in this section.
    - a. Has to do with rewards, payments
    - b. 6:1; 2,4,5,6,15,16,18,19,20,33;7:2,8,11 and the final parable.
  - 4. All this relates back to the reward in verse 12 of chapter 5
- X D. Hard to escape the conclusion of all the sermon being an unity.
  - 1. verses 3-10 the introduction.
  - 2. Verses 11-48 the exposition of the persecution.
  - 3. Verses 6:1-7:23 the exposition of the shining light.
  - 4. Verses 7:24-27 the exhortation to follow through - hear and do.
- E. Verse 48 is one of the subconclusions in this section and is not just talking about perfect love in verses 43-47 but is part of the whole sermon.

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MATTHEW 7:13-14

THESIS: "THE GATE COMES BEFORE THE WAY"

I. Introduction

- A. Does a person enter the gate in order to be admitted to the way?
- B. Does a person follow the way to reach and go through a gate?

II. Sections which are peculiar to Mt. for the two way motif.

- A. Mt. 5:19-20, 21-22, 27-29, 33-37; 6:1-5, 6-8, 16-18; 7:6, 11:29-30; 18:23-35; 21:28-31; 23:16-19; 25:1-9.
- B. Matthew does have a two way motif but so does all of Scripture.

III. The way leads to the gate.

- A. The parallel passage in Luke 13:24.
  - 1. The setting is entirely different in Luke.
  - 2. Luke is definitely an eschatological door entering into the kingdom.
  - 3. Verse 25 has the door being shut for good.
  - 4. The difference in the questions being asked and the setting should not make us interpret Mt. in light of this verse.
- B. Commentaries with a view to the way coming before the gate.
  - 1. Albright and Mann
    - a. The Lukan version is more emphatically eschatological than the position here.
    - b. But we should view this verse in light of 5:22.
  - 2. Alexander
    - a. Agrees the way is the course of life.
    - b. One is the indulgence of natural desires and the other is a painful effort.
  - 3. Allen
    - a. Says it is the door into the Kingdom of Heaven.
    - b. Luke is definitely eschatological.
    - c. Here is less definitely eschatological but uses 5:22 as a reference to the future kingdom.
  - 4. Barnes
    - a. Christ compares the way to life to an entrance through a gate.
    - b. All must strive to enter life.
  - 5. Barclay
    - a. Never any easy way to greatness- always the product of toil.
    - b. Gives four examples of toil.
  - 6. Buttrick
    - a. Every worthiness has a narrow entrance.
    - b. Football demands practice, surgery asks 8-10 years of preparation.
    - c. If you want to enter Christlikeness, you must surrender un-Christlikeness.
    - d. [This is a good thought and is the process of sanctification after going through the gate.]

7. Fenton
  - a. Goes back to the knocking on the door in vs. 7&8 and feels it stands for entry into the Kingdom of God.
  - b. Verses 13 & 14 pick up this idea.
8. Ironside
  - a. Hard to tell.
  - b. Speaks of the wide gate as self-will, disobedience to God's Word.
9. Manson
  - a. At the end of a life of firm determination and constant effort is life, life eternal.
  - b. Feels the destruction is complete annihilation.
  - c. Insight into Manson: He says the whole saying takes a very gloomy view of human life and destiny.
10. Mattill
  - a. Saying has an apocalyptic meaning.
  - b. The persecution leading to eternal life is the same as that in Acts 14:22.
  - c. Excellent comments on the "eye of the needle" and its comparison with the narrow gate.
11. McNeile
  - a. Luke has a crowd struggling to gain admission at the Last Day into the kingdom.
  - b. The way to life involves straits and afflictions.
12. Riley
  - a. Poor commentary for this section.
  - b. Struggles to enter life.
13. Ryle
  - a. A caution against going the way of many in religion.
  - b. Should raise the question-"Which road am I on?"
  - c. Good exhortation- "We should tremble if we have the religion of the multitude."
14. Tasker
  - a. Each of the two ways leads up to and passes through a gate.
  - b. One leads to death and one leads to life.
15. Walvoord
  - a. Few find the gate leading to life and righteousness.
  - b. Jesus gives no assurance that the majority will enter the kingdom.

#### C. Extra Biblical Quotes

1. Berakh 28b
  - a. "There are two ways, the one to Paradise and the other to hell."
  - b. Quoted from Barclay.
2. Didache
  - a. 1:1
  - b. Loaded with the two way motif.
3. Barnabas
  - a. 18:1
  - b. Even has one working for his sins (payment of).
4. All seem to have the way before the gate



D. Outside (secular) references to a two way motif

1. Cebes- A disciple of Socrates
  - a. "Seest thou not a certain small door, and a pathway before the door, in no way crowded, for only a very few travel that way, since it seems to lead through a pathless, rugged, and stony tract? That is the way that leadeth to true discipline."
  - b. Quoted by Buttrick, Barclay, and Manson.
2. Hesiod- A Greek poet
  - a. "Wickedness can be had in abundance easily; smooth is the road, and very high she dwells; but in front of virtue the gods immortal have put sweat."
  - b. Quoted by Barclay and Manson.
3. Epicharmus
  - a. "The gods demand of us toil as the price of all good things. Knave, yearn not for the soft things, lest thou earn the hard."
  - b. Quoted from Barclay.
4. All have the way before reaching the gate.

III. Context of the passage.

- A. In the Sermon On the Mount.
- B. "Gate" comes before "Way" in both verses.
- C. The wide gate allows one to carry all his baggage through.
  1. No repentance.
  2. Use your own self-righteousness.
  3. Carry your false idols along.
  4. An easy Gospel is preached.
- D. The narrow gate forces one to shed excess baggage.
  1. Enter by Christ and Christ alone.
  2. Repentance required.
  3. No other gods before the True God.
  4. Squares with the rest of Scripture.
- E. The verses following show the results of one having entered the gate.
  1. Able to judge by their fruits.
  2. Not all who call Jesus, "Lord," are known by Him.
  3. Two types of houses built.

IV. The gate comes before the way.

A. Commentaries.

1. Hill
  - a. Luke is definitely eschatological while Mt. is instructional.
  - b. Recognizes the kingdom in Mt. is not wholly futuristic so the saying does not necessarily have to be eschatological in orientation.
2. Lenski
  - a. Imagery is not that of a multitude standing before a portal but of two classes, both of which have entered the one or the other portal.
  - b. Doesn't say what makes them narrow or wide, leaves us to deduce an answer.
3. Hendriksen

- a. In nearly every case, a gate leads to a "way" (i.e. highway, byway, street, avenue, or boulevard).
- b. A way or road does not necessarily lead to a door or gate.
- c. Meaning: either a right initial choice (conversion) followed by sanctification or wrong initial choice followed by a gradual hardening.

B. Biblical references to a two way motif.

1. Jeremiah 21:8

"You shall also say to this people, Thus says the Lord, Behold, I set before you the way of life and the way of death."

2. Deuteronomy 30:19-20

"I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants, by loving the Lord your God, by obeying His voice, and by holding fast to Him;"

3. Joshua 24:15

"And if it is disagreeable in your sight to serve the Lord, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the river, or the gods of the Amorites in whose land you are living: but as for me and my house, we will serve the Lord."

4. Each has the idea that the gate comes before the way. One must make the choice now and depending on which choice is made, the way will be narrow or wide.

V. Examples of the choice being made and then the way is followed in Mt.

A. Mt. 25:45-51

1. The faithful and sensible slave is doing the work when the master comes. (the narrow way)
2. The worthless slave decides the master is not coming soon and goes his own way (the broad way).
3. Both went through a door and followed the way on the other side.

B. Mt. 4:17-25

1. Jesus preached "repent".
2. Key words- "Follow Me."
3. A choice must be made

C. Mt. 19:26

D. Mt. 25:40-41

VI. Conclusion

A. The two way motif is everywhere.

What does a preacher do on Sunday morning? He basically sets out the two ways. He reads a passage, exegetes the meaning and comes out with us making a decision which way to go. I couldn't help but thinking of Mt. as a preacher as we read Mt. for our required reading.

"Men are lovers of Aristotle and of his golden mean. The most popular path is the via media. To deviate from the middle way is to risk being dubbed an "extremist" or a "fanatic". Everybody resents being faced with the necessity of a choice. But



Jesus will not allow us to escape it." (Stott)  
Follow Me or not- what I think the choice is

- B. Salvation i.e. repentance and faith in Jesus dying for our sins is the door or gate.
- C. We do not work for our salvation.
- D. The path we are on shows where we are headed for eternity and which gate we have entered.
- E. You can judge by the fruits and where they build their house, which way one is on.

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Thesis: A reflection of the mircles in chapters 8-9

## I. Introduction

"Jewish tradition realized that, since the fall of Adam, Satan has laid claim to the world and exercised a kind of dominion over it. In order for God's dominion to enter into human history, it must throw out the rule of evil, which was always understood in terms of sickness, possession by evil sperits, and the catastrophies of nature. Thus the power of Jesus, attack, in a sense, the power of evil in exactly these ar~~ia~~s. In addition, Jesus is victorious over the final foothold of Satan, death itself." (Kirk) *10 of miracles - other territory.*

### A. Background

1. Arrangement of the miracle accounts in ch. 8-9.
  - a. By noting parallel passages, it is clear that Matthew has gathered together miracle accounts which are scattered throught the gospels of Mark, and Luke.
  - b. Matthew orders the miracles in a definite manner.
    - 1) this enhances their meaning and power
  - c. 10 miracles - parallel with the 10 plagues leading to the deliverance of the Jews. (Kirk)
2. Rationale
  - a. Matthew presented Jesus as the Messiah of the world (ch. 5, 6), Now he presents Jesus as the Messiah of deed (ch. 8, 9)
  - b. "To prove that Jesus is the rightful king of Isreal, Matthew now presents a group of miracles. Jesus' miracles were his credentials, proving that he was what he claimed to be." (Gromacki)

\* note: Modern man questions the validity of the miracles. C.S. Lewis put the whole matter into focus when he writes "the central miracle asserted by the christians is the incarnation ... Every other miracle prepares for this, or exhibits this." (Lewis)

## II. Thematic Unity of The Miracles

### A. Generalizations

1. Of the 10 miracles, nine are healing, 1 is a nature miracle.
2. Matthew abbreviates accounts to 1/2 that of Mark.
  - a. omits details
  - b. highlights the necessity of faith



B. Healing Miracles (8:1-17)

1. Cleansing of a Leper (8:1-4)
  - a. Jesus contracted ceremonial defilement.
    - 1) His power cleansed
    - 2) "We, rather than be contaminated by sinners, should, by the power of the Holy Spirit have a redemptive influence on them." (Hendrikson)
2. Healing of the Centurion's Servant. (8:5-13)
  - a. Setting in Capernaum headquarters
  - b. Centurion's servant grievously tormented
    - 1) when Jesus heard this declaration of faith, He marveled (v.10)
    - 2) The servant was healed in the same hour. (v.13)
3. Healing of Peter's Mother-in-Law (8:14-17)
  - a. Recorded in 3 synoptics (Mark. 1:29-34, Luke. 4:38-44)
    - 1) Mark and Luke indicate that it took place when Jesus and His disciples returned from a synagogue on the Sabbath. Matthew grouped it in a series of healing incidents without chronological sequence.
  - b. Matthew quotes an Old Testament passage (which is typical). "Himself took our infirmities and bare our sickness." (v. 17)
4. Similarities in the 3 healing miracles.
  - a. Both Leper and Centurion address Jesus as "Lord" (8:5-6)
  - b. Jesus touches both Leper and Peter's mother-in-law (8:15)
  - c. Jesus' final command to the Leper and Centurion are the same (v.4) (v.13)

C. Three More Miracles (8:23-9:8)

1. There is controversy on whether to label the theme "discipleship" or just another section of miracles.
2. The section starts with the costs of becoming a disciple of Christ (8:18-22)
3. ~~Kingsbury's statement~~
4. Stilling the Storm (8:23-27)
  - a. a tempest arose (v.24)
  - b. lack of faith in disciples
  - c. Jesus rebukes the waves
  - d. Jesus calls for a deeper faith in His power over evil symbolized by the storm at sea (Kingsbury)
5. Gadarene Demoniacs
  - a. Matthew mentions two while Mark and Luke only mention one.
    - 1) Accountant Mind. (?) mistake.
  - b. The demons recognized Christ, and knew their torment was at hand (v.29)
  - c. At their request, Jesus permitted them to enter a herd of 2000 pigs.
  - d. The entire city came to meet Jesus.
    - 1) asked him to leave



- e. Two Questions
  - 1) Why did he want hogs destroyed? -
  - 2) why did Jesus destroy the property of others? *CAUSE A LOT OF SINS*
- 6. Healing of the Paralytic
  - a. Jesus saw their faith
  - b. This healing is the first where Jesus brings His divine power of healing into direct relation with His divine power and authority to forgive sins.
- 7. *Virces* which may point to discipleship as a theme
  - a. 8:23 And He got into the boat, his disciples followed him.
  - b. 9:9 And passing on from there, Jesus saw a man named Matthew sitting at the tax office.
  - c. 9:11 And when the Pharisees saw this, they said to his disciples...
- D. Faith Miracles (9:18-34)
  - 1. A double miracle (9:18-26)
    - a. Jesus approached by Jairus (name given in Mark)
      - 1) "My daughter is even now dead" (v. 18)
    - b. Interruption on the way by a lady who had been a victim of a hemorage for 12 years. (v.20)
      - 1) Her faith healed (v.22)
    - c. *Pro-morers*, more sound, more money!
      - 1) They mocked Jesus
  - 2. Healing of two blind men (9:27-31)
    - a. Only recorded by Matthew.
    - b. Challenge of faith
      - 1) "Do you believe that I am able to do this?"(v.28)
  - 3. Healing of a dumb Demoniac
    - a. Faith of friends
  - 4. All of these miracles were made possible through faith

"In chapter ten, Jesus sends out twelve disciples to proclaim the good news and to continue the powerful works of their master. It is important to understand that these passages also refer to us, called in our baptism to make Christ present in the world."

(Kirk/Oback)

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## An Analysis of the "Missionary Discourse" in Matthew 10:1-42.

Introduction: Most would agree that this discourse is a discourse concerning the missionary proclamation of the gospel. David Thomas says it well by referring to this discourse as "the laws, issues, and encouragements of an evangelical mission."

### Date of writing:

1. Wide variety of views
2. This presentation is based on an 80-90 A.D. date
  - a. Peter F. Ellis - 85 A.D.
  - b. Alan Hugh McNeile - 80 - 100 A.D.

### Historical Background

1. During the 80's both Judaism and the early church were facing historical crises.
2. Since the destruction of the temple (70 A.D.) the Pharisees had been striving to preserve the religious identity of Judaism by rebuilding that identity around the Law.
3. The young Jewish-Christian community was also struggling to define its own identity. Both communities were claiming to be the true Israel.
4. Widespread persecution of Christians.

Matthews Audience - Ellis sees it as Christian Missionaries of the 80's. There are solutions in this view. The text gives way to a time when Christian missionaries are still preaching to the Jews but with increasingly negative results.

1. Jews are scourging them in their synagogues (10:17)
2. Delating them to pagan courts (10:17-20)
3. Accusing them of being in league with the devil (10:24-25)
4. A strong compulsion of Jewish converts to Christianity to break with their own families. (10:21; 34-39)

### View on Matthews procedure

1. Ellis - to build on Mark's text (Mk 6:7-13) and conflating it with Luke's missionary mandate to the 72 disciples (Lk 10:1-16)
2. Filson - Matthew depends on Mark and Q sources.
3. Tasker - Matthew depends on his own peculiar material, Mark and Q. (Especially on Mark)
4. Hendriksen - See's this discourse as being given as a unit by Jesus and also preserved as a unit by Matthew or the author.
  - a. The following statements make it seem like a unit.
    - 1.) "after commanding them, saying..." (Mt 10:5)
    - 2.) "now when Jesus had finished..." (Mt 11:1)
  - b. Jesus had previously dimly referred to his own approaching death (9:15). Was it not natural, therefore, that he would even at this time begin to tell his disciples, and through them the church, what would happen after his departure?
  - c. Jesus was repeating earlier important sayings in one discourse.
  - d. The fact that the phraseology, "In their synagogues they will flog you" (10:17) occurs only in Matthews gospel



would seem to indicate an early Palestinian origin for this expression, rather than a later time of persecution.

5. Conclusion: I agree with Filson, Ellis, and Tasker
  - a. Support from the discourse that fits with Matthews audience.
  - b. Language doesn't seem to be prophetic as Hendriksen suggests.
  - c. Too many different verses pulled from Mark and Luke contexts.

The Discourses Purpose in Addressing his church audience. Due to the need of his audience (historical background) Matthew combines the words of Jesus into a discourse sermon that

1. Establishes the authority of missionaries
2. Insists on their mandate to preach Israel first.
3. Envisions the hostile reception by Jewish brethren.
4. Calls on decision making, especially Jews, for Christ.
5. And concludes with a promise and reminder.

A brief overview of the Discourse (various outlines)

1. W.A. Crisell sees a three-fold division covering 3 periods of time related to missions
  - a. 10:5-15 - covers the historical time of Christ
  - b. 10:16-23 - covers the time period between Pentecost and the destruction of Jerusalem.
  - c. 10:24-42 - covers time period between the fall of Jerusalem and the end of the church age.
2. Hendriksen - divides the chapter into 2 parts.
  - a. The setting 10:1-4
  - b. The charge
    - 1.) 10:5-15 deals with where to go, what to proclaim, what to do, condition to set out, and with whom to lodge.
    - 2.) 10:16-42 is a prediction of the future, the author is describing what is going to happen when the Church brings Christ's message to those lost in sin.
3. Obach and Kirk - three-fold division
  - a. Introduction to the discourse 10:1-4
  - b. The Missionary Instructions of Jesus in Their Original Context, 10:5-15
  - c. The Instructions of Jesus as Expanded by Matthew To Meet the Needs of His Church, 10:16-42
    - 1.) The disciple speaks for Jesus 10:26-33
    - 2.) The disciple suffers with Jesus 10:34-39
    - 3.) The disciple is relieved as Jesus, 10:40-42
4. Conclusion: The latter is accepted because of its personal touch to Matthew's church audience and also its practicality to the church today.

Reasons why Matthew wrote this discourse to his church

1. Tasker - for instructional purposes
2. Ropes - Matthew was a well educated man of distinguished literary ability, he undertook to provide for the instruction of the Christians a systematic compendium or handbook of what was known about the deeds and words of the Founder of the church.

3. Kilpatrick - a book suitable for reading out loud when Christians were assembled for worship.

#### CONCLUSION:

1. The missionary discourse was a part of a book used by the early Matthean Church that was either studied as a handbook or read outloud in worship services.

2. It was a practical book that dealt with the missionary issues of Matthews Church during the 80's.

3. Matthew compiled various sayings of Jesus to form this discourse that was based on the Mark 6 passage.

4. This interpretation is also quite practical to modern Christian missionaries (disciples).

Quote from Tasker: "All who are engaged in witnessing to the gospel of Christ can turn to this chapter for inspiration, encouragement, and advice in their difficult task, confident that they are listening to the words of the Master Himself,..."

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THESIS: An observation of Matthew 13:1-52, analyzing the intended recipients of the Kingdom Parables.

## I. Introduction

### A. Primary aim of Matthew's Gospel

#### 1. Jews

- a. Every appeal based on the Old Testament
- b. Presents Jesus Christ as the Son of David
- c. Thus fulfilling Messianic prophecy

#### 2. Converts from Judaism

### B. Kingdom Parables

- 1. Parable defined: AN EARTHLY STORY w/ A HEAVENLY MEANING
- 2. Not intended for all to understand (such)
- 3. Divided into two groups
  - a. Matt. 13:1-35, addressed to the multitude
  - b. Matt. 13:36-52, addressed to the disciples

### C. Matthew 13:1-52

- 1. Key to understanding the book of Matthew
- 2. Insight to Matthew's audience

## II. Matthew 13:1-35

### A. Setting (vs. 1-3a)

- 1. Jesus speaking from a boat
- 2. Audience: multitudes
  - a. Unbelieving Israel
  - b. "Outside house": reference to Jews who did not understand Jesus (interp.)

### B. Parable of the Sower (vs. 3b-9)

- 1. Setting
- 2. Four-fold series (KINGS BURY)
  - a. Hard: seeds that fell on road--eaten by birds
  - b. Depthless: seeds that fell on rocky ground--scorched and withered
  - c. Possessed: seeds that fell among thorns--choked
  - d. Prepared: seeds that fell on good ground--produced fruit
- 3. Contrast
  - a. Seed perishing vs. seed producing fruit
  - b. Word unfruitful with Jews vs. Word productive with disciples/church



" NO WHO ARE BARS LOT HIM N542 "

C. Reason for speaking in Parables (vs. 10-17)

1. Question
  - a. From disciples
  - b. Why speak in Parables?
2. Answer
  - a. For disciples
  - b. Jews previously unaccepting of Jesus (cf. Matt. ch. 11,12)

D. Interpretation of Parable of the Sower (vs. 18-23)

1. Reason for explanation (STANDARD)
  - a. For hearing and understanding
  - b. Isolated to the disciples ALLO
  - c. To understand the hidden meaning
2. Purpose
  - a. To exhort the "Church"
  - b. Response to Jesus Christ of the church

E. Parable of the Tares (vs. 24-30)

1. Intention
  - a. "Them" (Killing) Jewish people
    - 1) Apologetic
    - 2) Threat of condemnation
  - b. Disciples
    - 1) Paraenetic (ADMONITION/COUNSEL)
    - 2) Their mandate is mission, not judgement !
2. Contrast
  - a. True Israel X
  - b. Unbelieving Israel X

F. Parable of the Mustard Seed (vs. 31,32)

1. Purpose
  - a. Apologetic
  - b. Paraenetic
2. Contrast
  - a. The humility of Jesus Christ
  - b. The future glorious kingdom

G. Parable of the Leaven

1. Use of leaven (FUMING)
  - a. "Usually" evil implications
  - b. Jesus avoids this impression
2. Purpose
  - a. Beginning of kingdom unnoticed
  - b. Future kingdom has an effect on all

III. Matthew 13:36-52

A. Setting (v. 36a)

1. Jesus in the house

2. Audience
  - a. Disciples
  - b. "In" the house: "those who could understand" (XUB)
- B. Tares explained (vs. 36b-43)
  1. Admonition
    - a. Beware of false Christians
    - b. Do the will of God
  2. End of the Age
    - a. Christians
    - b. All mankind
- C. Parables of the Hidden Treasure and the Pearl (vs. 44-46)
  1. Contrast
    - a. Nature of the kingdom \* AUB
    - b. Propagation
  2. Exhortation
    - a. Amidst persecution, do the will of God \*
    - b. Total commitment
- D. Parable of the Net
  1. Mission of the Church FINGERSBY
    - a. To do the will of God
    - b. To wait for the future age
  2. Contrast
    - a. Present age ↗
    - b. Future age ↘
- E. Treasures Old and New
  1. Question DO YOU UNDERSTAND? (VOS)
  2. Exhortation
    - a. New and old must be put in order
    - b. Disciples to be to the Gospel what the scribes were to the law
    - c. Now they know God's will: Do It!

#### IV. Conclusion

- A. Kingdom Parables ADDRESSED
  1. "Them" UNBELIEVING ISRAEL - KINGDOM
    - a. Could not understand
    - b. Mysteries of kingdom not revealed
  2. Disciples
    - a. Instruction
    - b. Exhortation
    - c. Mysteries of Kingdom revealed
- B. Matthew 13:1-52's effect on the book of Matthew
  1. Matthew addressing the problems of his day

2. Warning audience to follow God's will
3. Mysteries revealed to the "true" Israel

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THESIS: An analysis of Jesus as the New Moses with special emphasis on the Transfiguration passage.

OUTLINE

I. Introduction

- A. The problem defined *DD WHAT HAVE MOSES IN MIND W/ WRITING OF GOSPEL?*
- B. Statement of Thesis

II. Some possible similarities between Moses and Jesus and various scholars viewpoints of these similarities.

- A. The similarities: Comparisons between Moses and Jesus as presented by Matthew.

1. Jesus in the wilderness 40 days as compared to Moses' 40 days on Mt. Sinai.
2. The feeding of the 5,000 by Jesus as compared to the feeding of manna in the wilderness under Moses' leadership.
3. The transfiguration account in comparison to Moses on Mt. Sinai.
4. Jesus and Moses are both ethical teachers
5. Moses gave the first Torah compared to Jesus giving of the New Torah in the Sermon on the Mount.
6. Salvation was wrought by Jesus in the wilderness (Mt. 11:7) as compared to Moses' leading the people to salvation in the wilderness.
7. Jesus' choice of the "twelve" disciples compared to the twelve tribes of Israel led by Moses.
8. Jesus and the Last Supper compared to the Mosaic Passover Supper.

9. Jesus riding on a donkey compared to Moses riding on a donkey (Ex. 4:20)
10. The Beattitudes and Woes given by Jesus compared to the Mosaic account of the Blessings and Curses in Deut. 27, 28.
11. Joseph, Mary, and infant Jesus go to Egypt as compared to Moses described as leaving Midian to deliver Isreal in Egypt.
12. Just as the Wise Men from the East are led to kneel at the feet of Jesus, so also is the role of the Wise Men of Egypt and the sourcerers compelled to admit Moses' superiority.
13. In both Jesus'and Moses' childhoods there is the slaughter of young male children by the ruling monarchs, Herod and Pharaoh, and both are aware of impending danger.
14. The 10 miracles of Jesus mentioned in Matthew compared to the 10 plagues associated with Moses.
15. Jesus gave the "Sermon on the Mount" (New Torah) on a mountain and Moses recieved the Law on Mt. Sinai.
16. Comaprison of words in the following passages: Matt. 2: 19,20 and Exodus 4:18ff.

B. What a few scholars feel about these comparisons

1. B.T.D. Smith - Moses is a type of Christ *typology*
2. M. Jack Suggs - Jesus is beyond the prophets and at least equal with Moses.
3. Gerald Friedlander - Jesus is not compared, He is much different than Moses.

4. John Walvoord - Sees a typology

DEUT. PROPHET.

5. Ellis - Matthew portrays Jesus as having great respect for Moses. p. 37

6. Robert H. Gundry - Sees Jesus as the New Moses.

### III. W.D. Davies treatment of Jesus as the New Moses

A. His rejection of most of the preceeding comparisons due to a lack of good evidence to believe that this was Matthews purpose.

B. His acceptance of the transfiguration as showing Jesus as the New Moses.

1. Assumes Markan Priority

2. Exodus account compared to Mark

3. How Matthew has dealt with Marks account and compared with the Exodus account.

4. His Conclusions ↔

only valid comparisons

### IV. Conclusions

A. The comparisons are intriguing / that's it (?)

B. Fits well with Jewish nature of Matthew

C. If accepted that Jesus is a New Moses it would give more insight into the book of Matthew.

D. My conclusion: Is there really evidence? Yes, but not overpowering.



THESIS: AN ANALYSIS OF THE SPECIFIC AUDIENCE OF MATTHEW 18:  
1-35, AND THE INDICATIONS THIS GIVES TO THE SITUATION  
IN MATTHEWS CHURCH.

I. INTRODUCTION

- A. Who "the disciples" are may determine the correct exegesis.
- B. What insights does this give us to the situation in Matthews church?

II. The disciples as a community of Christians - Thompson/Barn

A. The setting

- 1. The disciples come to Jesus and ask Him a question.

B. The problem

- 1. The use of μαθητῆς
- 2. Used of both the twelve and of larger and smaller groups - Arndt & Gingrich
- 3. Examples of larger groups ( Luke 6:17, 7:11, 19:37).
- 4. Lack of the "Twelve Formula".
  - a. Ex. 10:1,2,5 11:1 28:16.

C. The interperation of the text.

- 1. Christian (Body-Life) Relationships 18 - prob as cong.

μαθητῆς -  
verb = disciples

III. The disciples as the twelve - Meye, Ellis

A. The problem

- 1. When Matthew uses μαθητῆς he means the twelve -Ellis
- 2. By the context it is apparent that the disciples are the twelve - morgan
- 3. In the parallel account in Mark 9:33 it is evident that the disciples are the twelve.

15:12  
27:57  
28:19

B. The interperation of the text.

- 1. A shepherd-sheep relationship

15-17: Parable of the fig tree  
18-

#### IV. CONCLUSION

- A. It appears that Jesus was speaking to the twelve
- B. Matthew may have intended this for a larger audience.
- C. Matthews church needed instruction on church discipline  
and this Gospel may be a church handbook - Hendriksen

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THESIS: AN ANALYSIS OF WHAT INDICATIONS MATTHEW 18: 15-20  
GIVES TO THE CHURCH SITUATION MATTHEW FACED.

I. INTRODUCTION

- A. What does the text teach?
- B. What insights does it give into the person of Matthew?
- C. What can we conclude about the church at the time?

II.

A. WHAT DOES THE TEXT TEACH?

1. Uniqueness of the text.

- a. Material unique to Matthew (M), could be part of the "logia". -McNeile
- b. One of two places in the gospels where "church" (ecclesia) is mentioned.
- c. The other reference, Matt. 16:18. This is why it is called the "ecclesiological" gospel. -W. D. Davies, Grant

2. The Setting.

- a. Part of Matthew's Fourth Discourse. *Summed*  
*/Discourse to the new community*
- b. Follows Peter's confession in Matt. 16.

3. The Text.

- 15) "And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother.
- 16) "But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.
- 17) "And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer.
- 18) "Truly I say to you, whatever you shall bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.
- 19) "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven.
- 20) "For where two or three have gathered together in My name, there I am in their midst."



4. The Text's Teaching.

a. Christian Discipline.

i. Self-discipline, vs. 15: face-to-face confrontation.

ii. Mutual discipline, vs. 16a: take one or two.

16b: quoted from Deut.  
19:15 (Septuagint).

iii. Church discipline, vs. 17: tell the church (ecclesia).

a. The church is the locally organized fellowship of believers- Hendriksen.

b. The small body of the Lord's followers as distinct from the Jewish Synagogue (especially in light of Matt. 16:18)- McNeile.

b. Christian Authority.

i. To Peter first, vs. 16:19 : bind and loose.

ii. To the disciples, vs. 18:18.

iii. Eventually to the Church, vs. 18:18- Hendriksen, Schweizer.

B. WHAT INSIGHTS DOES MATTHEW 18:15-20 GIVE US INTO THE PERSON OF MATTHEW?

1. Matthew's View of the Church.

a. A high view of its authority, "even to the church" vs. 18:17 : insight of the high standing, in the eyes of God, of the entire congregation- McNeile.

b. Interested in Church Order.

The body gathers for prayer and may also exclude a member from the fellowship- Martin.

2. Background.

Matthew's use of Deut. 19:15 (Septuagint) in vs. 18:16 could be an indication of his extensive knowledge of the Old Testament- Ellis.

C. WHAT CAN WE CONCLUDE ABOUT THE CHURCH SITUATION AT THE TIME?

1. People.

Indications of a largely Jewish Community.

a. The first two steps of the Christian Discipline process are typical of Jewish discipline, therefore the Jews would be familiar with this type of discipline- McNeile.

b. Further indicated by the inclusion of vs. 16b (Deut. 19:15)- McNeile.

2. Place.

No real hints except a Jewish area because of who the recipients were.

3. Problems.

- a. Possible persecution; therefore the needed reassurance of Christ's presence with them, vs.18:20-~~Ellis~~ *Martin*
- b. Judgemental and unloving attitudes.  
To counter-act this they needed to understand the centrality of love and forgiveness and put them into practice, vs.18:15-17 - ~~Ellis~~ *Martin*.
- c. Lack of Church authority.  
The Church needed to understand their high calling and standing and their responsibilities to discipline (to keep the Body of Christ pure)- McNeile.

III. CONCLUSIONS

Matthew included this unique material because his gospel really is a Church handbook (Hendriksen), and the immediate church Matthew addressed needed instruction in the areas of Church discipline and Church authority.

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THESIS: An analysis of the Scribal and Pharisaical view  
presented by Matthew. (MATTHEW 23:13-32).

## I. Introduction

### A. Background

1. Matt. 3:7 "brood of vipers..."
2. Matt. 5:20 "unless your righteousness surpasses that of the scribes and Pharisees you shall not enter the kingdom of heaven."
3. Matt. 9:34 "the Pharisees were saying 'He casts out the demons by the ruler of the demons'".
4. Matt. 12:14 "the Pharisees went out and counseled together against Him, as to how they might destroy Him."

### B. Matthew is unique in his attitude toward the scribes and Pharisees. (Erdman)

1. Rebukes toward the Pharisees are climaxed in Matt. 23.
2. The essence of Christ's rebukes is in the repeated term "hypocrites".

## II. Definition of the term "HYPOCRITE".

- A. Matt. 6:2,5 pretending to be generous toward the poor and to be praising God.
- B. Matt. 6:16 artificially disfigure their faces
- C. Matt. 15:7,8 lips ≠ heart
- D. Matt. 22:18 words of flattery, used to try and trip Jesus up.
- E. Conclusion: "hypocrite" is a man who pretends to be better than he really is. He is a fraud, a deceiver, a phony.

## III. How many woes are there in chapter 23?

- A. 10 - Cumming
- B. 8 - Henry, Ironside
- C. 7 - Erdman, Ellis, Hendriksen, Allen, McNeile, Wycliffe.

## IV. Matthew 23:13-32

- A. Woe #1 vs. 13
- B. Woe #2 vs. 15
- C. Woe #3 vs. 16
- D. Woe #4 vs. 23-24
- E. Woe #5 vs. 25-26
- F. Woe #6 vs. 27-28
- G. Woe #7 vs. 29-32

## V. Parallels

- A. Luke 11
- B. Isaiah 5:8-23 (McNeile) "Original 7 woes"

## VI. Conclusion

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Thesis: An analysis of the symbolic values in the parable of the ten virgins.

I. Peculiarities

- A. Bride is absent
  - 1. No mention is made of bride because the purpose is to show that the church is divided into true and false followers of Christ (Erdman)
- B. Bridegroom arrives at unusual hour
  - 1. Ceremonies were after dark (Argile)
- C. Finds only maids who were asleep, with lamps.
- D. No sign of celebration.
- E. Foolish maidens were sent to local "all night stores?"

II. Symbols.

- A. Virgins
  - 1. Jewish or Christian community.
- B. Number of Virgins: ten
  - 1. Ten are required to constitute a quorum in the synagogue
  - 2. Ten required for courts of ten in temple law.
  - 3. Ten required for circles of study such as the Qumran Community.
- C. The Hour is Late
  - 1. Night study recommended in Qumran Community.
    - a. She riseth while it is yet night (Prov.31:15)
    - b. Arise, cry out in the night (Lam 2:18-19)
      - 1.) These verses are understood to refer to the study of Torah at night.
      - 2.) Lam. passage - especially interesting
- D. The Virgins Hold Lamps
  - 1. It is only in Matt. v.25 that we learn of a custom of holding lamps at weddings
    - a. The lamp is symbolic of the Torah.
      - 1.) Thy word is a lamp to my feet (Ps. 119:105)
    - b. The lamp is symbolic of faith (Exell)
    - c. An important part of the wedding was the lamp-lit procession from the bride's house to the Bridegroom's house (Argyle)
    - d. Midnight, no streetlights, no houselights, no headlights, why not lamps?
  - 2. The virgins were following David's example.
- E. Oil
  - 2. Symbolic of good deeds
    - a. The study of Torah must be mingled with good deeds. (Ford)
    - B. Symbolic of mercy and love. (Obach & Kirk)
    - C. Symbolic of Holy Spirit. (Criswell)
    - D. Not Symbolic of Holy Spirit. (Excell)
- F. Selfishness of wise virgins.
  - 1. One's good deeds cannot benefit another, no amount of good deeds can benefit even one's children.



III. Traditional View.

IV. Another View.

V. Conclusion.

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THESIS STATEMENT: An analysis of Matthean Redaction in regard to Matthew 26:63-66 seeking to discover Matthew's Christology.

I. DEFINITION: Christology aims to discover what New Testament theologians believed and taught about the nature and person of Christ.

II. BACKGROUND: The writers were forced due to the Christ event and by the demands of their audiences to answer in intelligible terms to their audiences the question "How is Jesus not only different from other men but even more than a man." To explain the uniqueness of Christ they used titles familiar to their audiences.

III. METHODOLOGY: Determination of audience and background of each title bearing unit in it along with the original audience understanding of the title 2) Grasp of writer's use of the title in relation to his audience. 3) Attempt to see in what sense Christ used the title.

IV. VIEWS ON JESUS ANSWER (THREE) or ELITAS / OU ELITAS

1. View that Jesus replied affirmatively.  
(Hirsch, Peynado, Philippson)
2. View that holds his answer as equivocal or obscure and certainly less than affirmative. (Jost, Weill, Jacobs)
3. View that lies between the other two (Graetz, Montefiore, Klausner)

V. REASONS FOR AFFIRMATIVE

1. Matthew 26<sup>25</sup> - ~~or Elitas~~ OU ELITAS
  2. John 18:37 OU LOGOS - this would seem to be an affirmation in light of surrounding context.
  3. Like 23:3 Mark 15:2 OU LOGOS
- It must be taken in the affirmative in both of these places in light of surrounding context.

VI. AN EXAMINATION OF ~~TAQV~~ (but)

1. This is often taken as a statement which sets one statement against another thereby making the first statement a negative.
2. Another view would see TAQV as a narrowing or refining word. (Matt. 18:7; Luke 17:1; Matt. 11:22; Luke 10:14; Luke 11:27) Thus these serve to sharpen the first point.
3. Mark's version has no clash between Son of Man and Messiah, neither does Matthew. Matthew 16:13-23.

VII. SON OF GOD

1. Ambiguous when used by itself in the New Testament.
2. Used in Old Testament in regard to:
  - A. Davidic Kings.
  - B. Angels.
  - C. Israel.
3. Term is used nine times and it is impossible to determine what the speaker meant in using the title.
4. Matthew's usage of the term to mean divinity.



VIII. SON OF MAN

1. Comes from Daniel 7:13.
2. Christian community in Palestine first to link Son of Man sayings with Jesus. (Mark 2:10, 28)
3. Used thirty times.
4. His using this provided him with another title for emphasizing the authority of Jesus.

→ link the terms together



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MATTHEW

PURPOSE : To look at the authority claimed by Jesus and how it was passed on to the disciples.

I. What was Jesus' Authority?

A. The Content of Jesus' authority extends:

1. Over Nature
  - a) Walking on water 14:22-33
  - b) Feeding 5,000
2. To forgive sins 9:6
3. To reveal the Father 11:27
4. To heal sick - the centurion's servant 8:5-13
5. To Raise dead - synagogue official's daughter 9:18-25
6. Over Torah - Lord of Sabbath  
Healing the leper

B. The Basis for Jesus Authority

1. Authority over Torah
  - a) Exalts Torah's authority
  - b) Places His words on a higher plane
  - c) He is fulfillment of Torah
2. Equality with God

11. Did Jesus intend to pass on His Authority and if so, how?

- A. Mission of twelve 10:1,8
- B. Great Commission 28:18
- C. Feeding of 5,000 14:15-21
- D. Authority to forgive sin 9:8
- E. Peter Walking on water 14:22-33
  1. Only in Matthew
  2. Event as it happened
  3. Vehicle to impart authority - faith
- F. Healing Demoniac - Compare Matt 19:26 & Mk 9:28

111. What was Matthew's Purpose in authority theme?
- A. To encourage church's independent status from Judaism
  - B. To provide an aid in the eschatological tension before parousia

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THEME: AN ANALYSIS OF MATTHEW 28:16-20 AS IT RELATES TO MATTHEW'S  
OVERALL THEME(S).

I. INTRODUCTION

II. SETTING OF THE PASSAGE

- ✓ A. Where did it take place? *Galilee west.*
- B. When did it take place? *Broder*
  - 1. one week after resurrection *Exh 20*
  - 2. day of ascension *- 1 Cor 15:6*
- C. To whom was Christ speaking?
  - 1. the eleven
  - 2. others *also*

III. PURPOSE AND THEME BEHIND MATTHEW'S GOSPEL

- ✓ A. Erdman -- "Gospel of the King"
  - 1. Jesus is portrayed as King throughout the gospel
  - 2. Underlying themes
    - a. Messiahship
    - b. rejection of Israel
    - c. second coming
- ✓ B. Kingsbury -- "Gospel of the Kingdom"
  - 1. Christ reveals God to man with authority
  - 2. Delivers people from Satan
  - 3. Forgives all
  - 4. Gives authority to disciples
- C. Gaston -- Teacher to the Gentiles
- D. Plummer -- "Messianic Dignity of Christ"
- E. Guthrie -- Christ's Fulfillment of Prophecy
  - 1. Particularism
  - 2. Universality

IV. ANALYSIS OF KEY PASSAGES

- A. 1-3 -- Jesus' authority *1:1, 21, 23; 2:5*
- B. 10:5-7 -- only to Israel
- C. 11:16, 20, 25 -- rejection of "Pseudo-Israel"
- D. 11:28-30, 12:18-21 -- universality

- ✓ E. 13 -- concentric themes
- ✓ F. 18:11 -- saving that which is lost
- ✓ G. 22:1-14 -- Marriage Feast
- ✓ H. 23:13-39 -- the seven woes; final rejection
- ✓ I. 24:14 -- preached to all nations

V.

CONCLUSION

message of K is a must for all people.

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THE AUTHORSHIP OF MATTHEW

- I. Introduction
- II. Survey of Theories of Authorship
  - A. The View of Tradition
    - 1. Papias, Iranaeus, Origen & Eusebius
    - 2. Papias Statement *logia*
    - 3. Is Papias reference to:
      - a. Our Gospel
        - i. Support
        - ii. Problem: Matthew not a Greek Translation
          - a) Agreement with Mark —
          - b) Greek word play —
          - c) Old Testament Quotations / *switched btm LXX + Heb Text.*
      - b. A Sayings Source "Q"
        - i. Support: Matthew wrote Q in Hebrew
        - ii. Problem *Q seems to be greek not heb.*
      - c. Other Options
        - i. Wrote in Hebraistic Style *Semitic form not really Heb.*
        - ii. Wrote "Q" in Hebrew and a Greek gospel
        - iii. Wrote a testimonium
  - B. The View of School of Matthew - Stendahl
    - 1. Interpretive school of Scribes *don't X-messiah*
    - 2. Paralleled in Qumran

C. The View as to Redaction

1. One Compiler
2. Two Compilers: One Jewish, one anti-Jewish

III. Internal Evidences for Authorship

A. Jewish Flavor

1. Jewish Vocabulary *Kingdom of Heaven / keeping & guarding of purity / de gentiles*
2. Familiarity With Jewish Customs *finger on clothes / carbon / ceremonial washing*
3. Unexplained Jewish Tradition
4. Familiarity With Old Testament
5. Geneology - *back to Abraham*

B. Matthean Pointers

1. Objection to Matthew as Author *why would not use Luke (Luke priority)*
2. Matthew's Background *son of Alphaeus / Matt. the tax gatherer*
  - a. Name
  - b. Languages *- Greek*
  - c. Tax Collector *- references to money*
    - i. Two unique parables *- 10000 talents / forgiven money a day*
    - ii. Guards at resurrection *- guards payed off*
    - iii. Judas' thirty pieces of silver *after trial*
    - iv. State coin *misma vs. dinarius tech. terms vs. gen. term.*
    - v. Stater in fishes mouth
  - d. General References
    - i. Matt 18:17 *adds "tax gatherer"*
    - ii. Box of Alabaster *26:35 - eye witness.*
    - iii. "house"  
*not 9:10 tax house*  
*Lk. 5:27ff Levi's house*

IV.

Conclusion

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Tasker         Tyndale New Testament Commentary  
Toussaint



Authorship of Matthew

I. Introduction

II. Theories of Authorship

- A. Matthew
- B. School (Kistemaker, Stendahl)
- C. Compiler(s) (Guy)
- D. Churches (Kilpatrick)

III. A. Papias' statement:

"Matthew set forth his Logia (oracles) in the Hebrew dialect, which every one interpreted as he was able (Eusebius History, Ecc iii 39)."

1. Problem with "Logia"

2. Suggested Solutions

- a) Testimonia (Grant) *sayings & deeds.*
- b) Sayings from Jesus or "Q" (McCumber)
- c) Gospel (Peterson, Kistemaker, Guthrie)

3. Problem with "Hebrew dialect"

4. Suggested Solutions *Greek interpolation*

5. My Conclusion

- B. Other Church Fathers - *not all church fathers make Papias.*
- C. Early Church *misinterpreted*

IV. Textual Evidence -

A. In-text evidences

- 1. Money, Taxes, Wages */ guthrie.*  
(17:24-27, 18:23-35, 20:1-16, 28:11-15)
- 2. Christ's dealing with Jewish Leaders  
(6:16-18, 23:13-19)
- 3. Eyewitness details  
(13:36-43, 14:28-31, 19:10-12, 25:31-46)
- 4. OT Prophecy  
(2:5-23, 4:14-16, 12:17-21, 27:9-10, 27:62-66)

B. Indirect inferences

- 1. Matthew has no church history (Barclay, Peterson)
- 2. Quotes

V. Obstacles for Matthean Authorship

A. Based on Mark (Guy, Spivey/Smith, Scroggie)

1. Problem Stated
2. Suggested solutions
  - a) Parable of Chimes Article
  - b) Literary borrowing
  - c) Common knowledge
  - d) Proof of truth

B. Matthew is less vivid than Mark (Guy, McCumber)

1. Problem Stated
2. Suggested solution *Story - lit. borrowing ok  
common knw.*

VI Conclusion

*Helps estab. matthean authority.*



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THESIS: In Matthew's gospel, the writer addressed a church facing three difficult situations: ① persecution, ② disobedience resulting in moral laxity and the emergence of a new entity, ③ the Church.

## I. Background

### A. Audience

1. Greek speaking Church (Kummel and Carr)
2. Jewish converts (Bruce)

#### A. Carr

1. Numerous quotations from the Old Testament
2. Appeals to history as fulfilled in Christ
3. Special reference to Law in the Sermon on the Mount
4. Genealogy
5. Mission of the 70 omitted
6. Absence of Latin words (a few exceptions)
7. Prominence given to the Jewish thought of the Kingdom of God

#### B. Ellis

1. Author takes for granted acquaintance with the text of the Old Testament
  2. Author takes for granted acquaintance with apocalyptic literature
  3. Author takes for granted acquaintance with Jewish customs and expressions
  4. Author takes for granted acquaintance with oral traditions of the Jews
  5. Author takes for granted acquaintance with the teaching authority of the Pharisees
3. Bilingual Hellenized Semitic culture ~~for~~

### B. Location

1. Syria (Bruce)
2. Palestine (Carr)
3. Antioch (Goodspell)
4. Phoenicia, outside Palestine (Stendahl) *new 7* / *Jamnia (Ellis)*

## II. Persecution From Jews

### A. Background Reasons

1. Destruction of Jerusalem
  - a. Affect on ruling powers
    1. Sadducees → *out*
    2. Zealots → *removed*
    3. Pharisees → *2*
2. School at Jamnia
  - a. Preserve Jewish life
  - b. Settle the canon
  - c. Codify the interpretation of the Law

- d. Systematize matters of belief and practices
- e. Ensure against heretics (*18 benedictions / see 12th Bene.*)
- B. Proponents of a Jewish-Christian Problem
  - 1. Ellis - *vs. Judaism*
  - 2. Kummel - "
  - 3. Spivey - "
  - 4. Martin - *Anti-Judaism*
- C. Biblical Insights
  - 1. Denunciations of Pharisees
    - a. "Brood of vipers", 3:7; 12:34; 23:33
    - b. "You hypocrites", 15:7; 22:18; 23:13-15, 22, 25, 27, 29
    - c. "Beware of the leaven of the Pharisees and Sadducees", 16:2
    - d. "All thy tell you, do and observe, but do not do according to their deeds", 23:2, 3 (c.f. Mk 12:38-40; Lk 20:45, 46)
    - e. "Blind guides", 23:16
    - f. "Fools", 23:17
    - g. Their wrong interpretation, 15:1-9; 19:3-9
    - h. Their bad example, 12:2-7, 34-37
  - 2. Exhortation to the Persecuted
    - a. Mt. 5:10-12, 44 - *beatitudes*
    - b. Mt. 10:16-23
    - c. Mt. 10:34-46

### III. Disobedience Resulting in Moral Laxity

- A. Sermon on the Mount
  - 1. Failure to be Christian witnesses, vs. 13-20
  - 2. Unrighteous personal conduct
    - a. Disputes with brethren, vs. 21-26
    - b. Lustful attitudes, vs. 27-30
    - c. Divorce, vs. 31, 32
    - d. Swearing, vs. 33-37
    - e. Lovelessness, vs. 43-48
    - f. Hypocrisy, vs. 6:1-7, 16, 18
    - g. Materialism, vs. 6:19-23, 25-32
    - h. Judging others vs. 7:1-6
- B. Parables on Matthew 13 (Kingsbury)
  - 1. Secularism, vs. 1-9
  - 2. Materialism, vs. 22
  - 3. Apostasy, vs. 24-30
  - 4. Lawlessness, vs. 36-43
- C. Matthew 18 (W.G. Thompson)
  - 1. Constant threat of scandal, vs. 5-9
  - 2. Urgent fraternal correction, vs. 15-20
- D. Exhortation For Obedience
  - 1. Of God's Law
    - a. 5:7-20
    - b. 7:24-27
    - c. 22:37-40
  - 2. By Emphasizing Righteousness
    - a. 5:6, 10, 20
    - b. 25:46

### IV. The Church

- A. Linked with Judaism



1. Jesus was a Jew
2. Disciples were mostly Jews
3. Jewish Scripture was used
4. Salvation is from Jews
5. Recognition of Pharisees' authority
- B. Exclusive use of "ekklesia"
  1. 16:18  
"...you are Peter, and upon this rock I will build My church;..."
  2. 18:17
- C. Struggle in becoming self conscious entity (Tenney)
  1. Under constant suspicion
  2. Deprived of privileges
- D. Inferences to Church worship unique
  1. Lord's Prayer, 6:7-13 *Jesus shows disciple how to pray.*  
c.f. Lk 11:2-4
  2. Lord's supper, 26:26-29  
"...Jesus took some bread, and after a blessing He broke it and gave it to the disciples, and said 'Take, eat; this is My body.' And He took a cup and gave thanks, and gave it to them, saying, 'Drink from it, all of you;...'"  
(c.f. Lk 22:17-20)
- E. Church Function

1. Discourse on church administration, 17:24-18:35
2. The Great Commission, 28:19,20 *purpose*

#### V. Conclusion

*Not speak to persecuted church  
- disordered, etc.  
- entity of church.*

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COMPARISONS BETWEEN MT & MK'S TREATMENT  
OF THE APOSTLES

KATHY BRADLEY

I. Comparison Between Matthew and Mark

A. Passages Shared by Matthew and Mark

1. Mt. 8:23-27 "Save us Lord; we are perishing!"  
Mk. 4:36-41 "Teacher, do You not care that we are perishing?"  
  
Mt. "...why are you timid, you men of little faith?"  
Mk. "...why are you so timid? How is it that you have no faith?"  
  
Mt. "What kind of man is this...?"  
Mk. "Who then is this...?"
2. Mt. 10:1-42 "And having summoned His twelve disciples, He gave them authority..."  
Mk. 3:13-19 "And He went up to the mountain and summoned those whom He wanted and they came to Him...to have authority"  
  
Mt. "Now the names of the twelve Apostles..."  
Mk. "And He appointed twelve"  
  
Mt. "...go to the lost sheep of the house of Israel..."  
Mk. No mention of designation
3. Mt. 13:10-17,37, "And the disciples came and said to Him, 'Why do You speak to them in parables?'"  
51-52  
Mk. 4:13, 33-34 "And He(Jesus) said to them, Do you not understand this parable? And how will you understand all the parables?"  
how  
  
Mt. "To you it has been granted to know..."  
Mk. No mention  
  
Mt. "...I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand."  
Mk. No mention
4. Mt. 14:22-36 "And those who were in the boat worshipped Him saying, 'You are certainly God's Son!'"  
Mk. 6:45-52 "And He got into the boat with them and the wind stopped; and they were greatly astonished, for they had not gained any insight from the incident of the loaves and their heart was hardened."

5. Mt. 16:5-12  
Mk. 8:14-21
- Mt.  
Mk.
- "You men of little faith"  
"Do you not yet see or understand?  
Do you have a hardened heart?  
Having eyes do you not see? And  
having ears, do you not hear? And  
do you not remember?"
- "...Then they understood."  
"Do you not yet understand?"
6. Mt. 16:13-20  
Mk. 8:27-30
- "Blessed are you, Simon Barjona,  
because flesh and blood did not  
reveal this to you..."  
No blessing
7. Mt. 17:1-13  
Mk. 9:2-13
- "Then the disciples understood..."  
No mention of understanding
8. Mt. 18:1-6  
Mk. 9:33-37
- "...At that time the disciples came  
to Jesus saying, 'Who then is the  
greatest in the Kingdom of heaven?'  
'He (Jesus) began to question them,  
'What were you discussing on the way?'  
But they kept silent, for on the  
way they had discussed with one  
another which of them was the greatest."
9. Mt. 19:13-14  
Mk. 10:13-16
- "And the disciples rebuked them. But  
Jesus said, 'Let the children alone...'  
"But when Jesus saw this, He was  
indignant and said to them, 'Permit  
the children to come to me."
10. Mt. 20:20-28  
Mk. 10:35-45
- "Then the mother of the sons of  
Zebedee came to Him with her sons  
bowing down and making a request  
of Him."  
"And James and John, the two sons of  
Zebedee came up to Him, saying to Him,  
'Teacher, we want you to do for us  
whatever we ask of you."
11. Mt. 26:36-46  
Mk. 14:32-42
- "So you men could not keep watch with  
me for one hour?"  
"Could you not keep watch for one hour?"
12. Mt. 28:5-10  
Mk. 16:5-13
- "Then Jesus said to them, 'Stop being  
afraid! Go, take word to My brethren  
that they go away into Galilee and  
there they shall see Me."  
No mention of Jesus' appearance.

## B. General Observations

## II. Troublesome Texts

- A. Mt. 15:12-20  
Mk. 7:18-23



- B. Mt. 15:23-28  
Mk. 7:24-30
- C. Mt. 15:32-36  
Mk. 8:1-10

D. Conclusions

III. Possible Reasons for Matthew's Treatment of the Disciples

- A. "Matthew has identification and love for the disciples because he was a disciple." (Father Mc Grath)
- B. Matthew's goal was to help his church which was in a state of transition. (Meier)
- C. Matthew wanted to distinguish True Israel from Pseudo Israel. (Ellis)
  - 1. Jews rejection of Jesus
    - a. Foreshadowed in ch. 2
    - b. Implicit in the three Passion predictions (16:21; 17:22; 20:18)
    - c. Central element in parable of wicked husbandman (21:33-46)
    - d. Explicit in Passion narrative (ch. 26-27)
  - 2. Jesus' rejection of pseudo-Israel
    - a. Foreshadowed in chapters 1-10
    - b. Explicit in chapters 11-13
    - c. Taken for granted from ch. 14 on.
  - 3. Pseudo-Israel led by the Pharisees
    - a. Those outside the house 13:1
    - b. Kingdom is not revealed 13:11
    - c. Those who did not see or understand 13:13
  - 4. True Israel led by the Apostles
    - a. Those inside the house 13:36
    - b. Kingdom is revealed 13:11
    - c. Those who do hear and see 13:16
  - 5. Distinction between TRUE Israel and PSEUDO-Israel
    - a. Darnal vs. wheat 13:30
    - b. Good fish vs. bad fish 13:48-50
    - c. Sheep vs. goats 25:31-46
- D. In Matthew's ecclesiology, the succession of the Apostles is a crucial issue in the Church.
  - 1. Reasons
    - a. Opposition of Pharisees of Jamnia
    - b. Missionary mandate would be senseless
    - c. Jesus' promise to the Apostles would make no sense
  - 2. Justification
    - a. Authority of Apostles
    - b. Great Commission

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Steve Clark  
Adv/St. Matthew  
November 17, 1981

EMMANUEL THEME

Thesis: An analysis of the passages related to the Emmanuel theme and its importance for Matthew's audience.

I. Introduction -

Passages 1:22-25, 18:20, 28:16-20

II. Matthew 1:22-25

A. Jesus - Significance

1. Save His people from their sins - NOT BREAK ROMAN Yoke
2. Hebrew Joshua = Yahweh is salvation - SAVIOR

B. Emmanuel - God with us

1. Septuigint - Matthew's source text.
2. The Hebrew text of Isaiah 7:14 is different from the Septuigint.
3. Why does Matthew use Isaiah 7:14

C. What does Matthew seek to establish with Emmanuel?

1. Jesus is the authentic Messiah
2. He is Jesus because He is Emmanuel
3. Establishes Jesus' basis for authority, power, perfection, and presence.
4. Thus, in Jesus is the fulness of God.
5. Stressing the virgin birth? answered

D. Gospel Parallel - Swanson

III. Matthew 18:20

A. The acts of the disciples are authoritative because of Christ presence.

1. True discipleship in accordance with Christ's presence.
2. An individual has not the authority which is conferred on the two or three gathered.
3. Thus, because of Christ's presence with gathered believers, the Church's authority is established.

B. Jewish Parallel

Fenton



IV. Matthew 28:16-20

- A. On the mountain *reclaim*
  - 1. adds to Christ's authority
- B. Resurrection - complete authority
  - 1. exalted but not absent
- C. Christ's presence source of success
  - 1. Presence promise of encouragement
  - 2. Christ's presence is shared with the disciples obedience and discipleship.

V. Matthew's <sup>Sitz</sup> ~~City~~ in Leben

- A. Moral laxness, false doctrine (gnosticism), messianic pretensions, and persecution (Kilpatrick).
  - 1. Church plagued by lawlessness.
  - 2. Addressing a community in crisis torn apart by external persecution and internal strife (Meier).

VI. Conclusion

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1969 PP201-202

FORMAL QUOTATIONS

Thesis: How Matthew uses the formal quotations from the Old Testament in his message.

I. Introduction to the Formal Quotations.

A. What is a "formal" quotation?

1. That what was spoken by the Lord through the prophet might be fulfilled. "complete" possible via greek
2. Matthew 1:22, 2:5, 2:15, 2:23, 3:3, and 4:14 are examples of formal quotations.

B. Why is it necessary to understand the use of the formal quotations?

- ① To gain a better understanding of Matthew. / school
- ② To see if Matthew was abusing the Old Testament in quoting this way. / Abuse 4:1

II. Some Characteristics of the Formal Quotations.

A. 5 out of the 12 are in the birth narrative.

1. 3 out of those 5 are in reference to geography.

B. They rely more on the Hebrew Text more than the LXX. (Harrison)

C. They were inserted late in composition. (Andry, 179)

III. They are using a form of Midrashic-pesher exegesis. (Stendahl)

✓ A. What is Midrashic pesher exegesis?

school & rabbis / purpose to

- ① activity
- ② inspired → free
- ③ extend



common

- B. They are not historically bound as we are, *loose interp*
- C. Qumran Scholars / *targumized*

IV. He is using the quotations as apologetics (Lindars)

- A. The Jewish opposition to the Christians.
- B. He uses the scriptures as proof texts.
- C. Problem with this. *not facts created when apologetics are.*

V. Matthew is using the quotations in a homoletical fashion. (Kilpatrick)

- A. They are illustrations of a point. *bridging known w/ the unknown.*
- B. The word "fulfill" and "prophet" in the quotation does not always equal predicative prophecy.
  - 1. *(2:15)* The difference between fortelling and forth telling. *Wiersbe 11:1*

VI. Matthew the note taker

- A. How he "targumized" the quotations. *(gundry)*

*not a group → but Matt.*

VII. Conclusion.



Gundry:

midrash = historical embellishment w/ theological point.

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Testament Studies, 1963, pg. 393.

THESIS: What is Matthew's message concerning Gentiles?

I. Introduction

↓  
Positive Outlook  
Serious

A. Background

1. Jewish element is unmistakable
  - a. Jerusalem
  - b. David
  - c. The Law
  - d. Parables
  - e. Numerous Old Testament references
2. Gentile element is also unmistakable
  - ✓ a. Magi (2:1-23)
  - ✓ b. Roman officer (8:5)
  - ✓ c. Mention of cities (11:20-24; 12:41)
  - ✓ d. Canaanite woman (15:21-28)

II. Matthew 2:1-23

A. (Magi travel) by faith - Comedy - ↓

1. They possibly travel for 2 years (cf. Num. 24:17)
2. Star disappears and reappears (vs. 2,9)
3. After being warned in a dream they return home a different way (vs. 12, 13).

III. Matthew 8:5-13

A. (Centurion is commended) for his faith

1. Israel fails to accept the king.
2. "I have not found such great faith with anyone in Israel. (vs. 10)

B. Paralytic →

1. Represents a type of helpless and hopeless condition of the Gentiles (Gaebelein).
2. Healing = a foreshadowing of grace that would be extended to the Gentiles. (Gaebelein).

IV. Matthew 15:21-28

A. Why does Jesus remain quiet? (vs. 23) POSSIBLE SOLUTIONS:

1. Separation of His Human from His Divine Consciousness (Plumptre, Meyer, Ewald).
2. Christ was testing her faith Edersheim
3. Focus of Christ's mission (cf. Mark 7:24) angelic
4. ↓ She needed to understand the relation of the heathen to the Jewish world, and of both to the Messiah (Edersheim).



B. Why does Jesus refer to her as a "dog"? (vs. 26).

1. Jewish custom
2. The term "dog" (kunaria) = "little dog; house dog"

C. What is the Canaanite's response? (vs. 27, 28).

1. "Even the Little dogs eat of the crumbs."
2. Even if she wasn't one of the "children" and she was a dog, she still belonged to the master, which entitled her to the crumbs

2x explain re: gentile faith.  
2x looking @ a distance<sup>3</sup>.

She possesses faith

a. "O woman your faith is great."

V. Conclusion: The Gentiles are held up as examples of faith throughout Matthew. It thus stands to reason that Matthew writes to his predominant Jewish audience, (who possibly in the past have put down their Gentile brothers), to encourage unity.

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Thesis: An analysis of the attitudes in the Gospel of Matthew toward Jews, Gentiles, and the Universality of Christianity.

## I. Introduction

- A. The three attitudes
- B. Reason for such a study

## II. Jewish Attitudes

### A. Jesus: culmination and fulfillment of Old Testament

- 1. 1:21 "...For it is He who will save His people..."  
*ANSWER PROPHECY*
- 2. "Proof Texts" 1:23; 2:6, 15, 18; 4:15-16; 8:17...
- 3. 5:17 "...I did not come to abolish, but to fulfill."

### B. Jesus' Mission

- 1. 1:21; 10:6 "...Go to the lost sheep...of Israel."
- 2. 15:24<sup>34</sup> "...I was sent only for... Israel."

### C. Treatment of religious leaders

- 1. 23:2,3, 31

*AUTHORITY NOT  
PERSON*

### D. Parable of the Vineyard ( 21:33-41 )

- 1. Landowner, God
- 2. Planted, chosen or set aside
- 3. Vineyard, Israel
- 4. Tenants, leaders of the Jewish nation
- 5. Slaves, prophets
- 6. Son, Jesus
- 7. 21:43

- E. 27:25 "...His blood be on us and on our children."

## III. Gentile Attitudes

### A. Jesus and Gentiles



1. 10:5 "...Do not go in the way of the Gentiles."

2. Only Two Gentile Miracles

a. Faith of the Gentile, 8:10-12

3. Hope 12:21 "...In His name the Gentiles will hope."

#### IV. Universal Attitudes ( of Christ )

##### A. Pre Resurrection Attitude

1. 13:38 "And the field is the world..."

2. 24:14 "...To all nations..."

3. 25:32 "And all nations will be gathered before Him..."

##### B. Post Resurrection Attitude

1. 28:19 "...Make disciples of all nations..."

#### V. Conclusion

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Thesis: An analysis of Christ Jesus' attitude towards the Law as projected in the Gospel of Matthew, culminating in what Matthew's audience's obligation to the Law was.

## I. Introduction

### A. Conditions in Matthew's church

1. Living in Antioch
2. Church consisted of Jews and Gentiles

### B. Relationship with Judaism

1. Pharisees and Jewish leaders / *heretical*
2. Judaizers / *Christians*

## II. What did Jesus come to do?

### A. 5:17,18--Not "to abolish, but to fulfill" the Law.

1. Meaning of 'abolish' (cf. Acts 6:11,14)
2. Meaning of 'fulfill' *Acts 15*

## III. Jesus' view of Mosaic Law 5:21-48

### A. Murder

1. Ex. 20:13; De. 5:17 "Thou shalt not kill."
2. Mt. 5:22 "...Everyone who is angry with his brother shall be found guilty before the court."

### B. Adultery

1. Ex. 20:14; De. 5:18 "Thou shalt not commit adultery."
2. Mt. 5:28 "...Everyone who looks on a woman to lust for her has committed adultery."

### C. Divorce

1. De. 24:1 "...He writes her a certificate of divorce."
2. Mt. 5:32 "...Everyone who divorces his wife, except for the cause of unchastity, makes her commit adultery."

### D. Oaths

1. Nu. 30:2 "If a man makes a vow to the Lord, or takes an oath to bind himself..."
2. De. 23:23 "You will be careful to perform what goes out of your lips..."



3. Mt. 5:34-37 "...Make no oath at all, either by heaven...or by earth...But let your statement be, 'Yes, yes' or 'No, no!'; anything beyond these is evil."

#### E. Revenge

1. De. 19:21 "Thus you shall not show pity: life for life, eye for eye, tooth for tooth..."
2. Mt. 5:39 "...But whoever slaps you on your right cheek, turn to him the other also."

#### F. Love and neighbours and enemies

1. Le. 19:18 "...You shall love your neighbor as yourself."
2. Mt. 5:43 "... Hate your enemy." (No other Biblical direct parallel)
3. Mt. 5:44 "... Love your enemies, and pray for those who persecute you."

#### G. Conclusion

### IV. The Sabbath controversy in 12:1-14

#### A. Pharisees and Jesus

#### B. Disciples became hungry

1. Lawful to pick the grain with hand ( Le. 23:25 )
2. Pharisees deem it unlawful on Sabbath ( Ex. 34:21 )

#### C. Examples of "Righteous-Lawbreaking"

1. David and the consecrated bread
2. The Priests and their sacred duties

#### D. Jesus' assertion-- "Greater than temple"

### V. Jesus proves His lordship over Sabbath

#### A. His questioning of the Pharisees

1. Is it lawful to heal on Sabbath?
2. Would they have saved sheep?

#### B. Man is greater than a sheep

1. A human is of greatest importance, so Jesus heals the man.
2. But while Jesus shows love, they plot against Him.

#### C. The yoke of the Pharisees, and that of Jesus

1. Rabbinic rules/ yokes: Acts 15:10 "...A yoke which neither our fathers nor we have been able to bear." ( cf. Mt. 23:4 )
2. The yoke of Christ Jesus: Mt. 11:28-30 "Take my yoke upon you and I will give you rest."

## VI. The young man of Mt. 19:16-22

- A. "What good thing shall I do to obtain eternal life?"
- B. Jesus says "Keep the commandments."
  - 1. Do not murder, commit adultery, steal, or bear false witness.
  - 2. Honour your father and mother, and love your neighbour as yourself.
- C. He remained lacking
  - 1. Sell possessions
  - 2. Key-- "Follow me."
- D. The two loves requested
  - 1. Love father, mother, neighbours
  - 2. Love Jesus by following Him

## VII. The sum of the yoke/ law of Jesus the Christ

- A. The two greatest commandments
  - 1. "You shall love the Lord your God with all your heart, and with all your soul, and with all mind." ( Mt. 22:37 )
  - 2. "The second is like it, you shall love your neighbor as yourself." ( Mt. 22:39 )
- B. Jesus, in His death, summed-up and completed O.T. Law
  - 1. God's final purpose in the Law and Prophets of the O.T. was in the redemptive death of Jesus.
  - 2. 28:20 "...Observe all that I commanded you."

## VIII. Conclusion

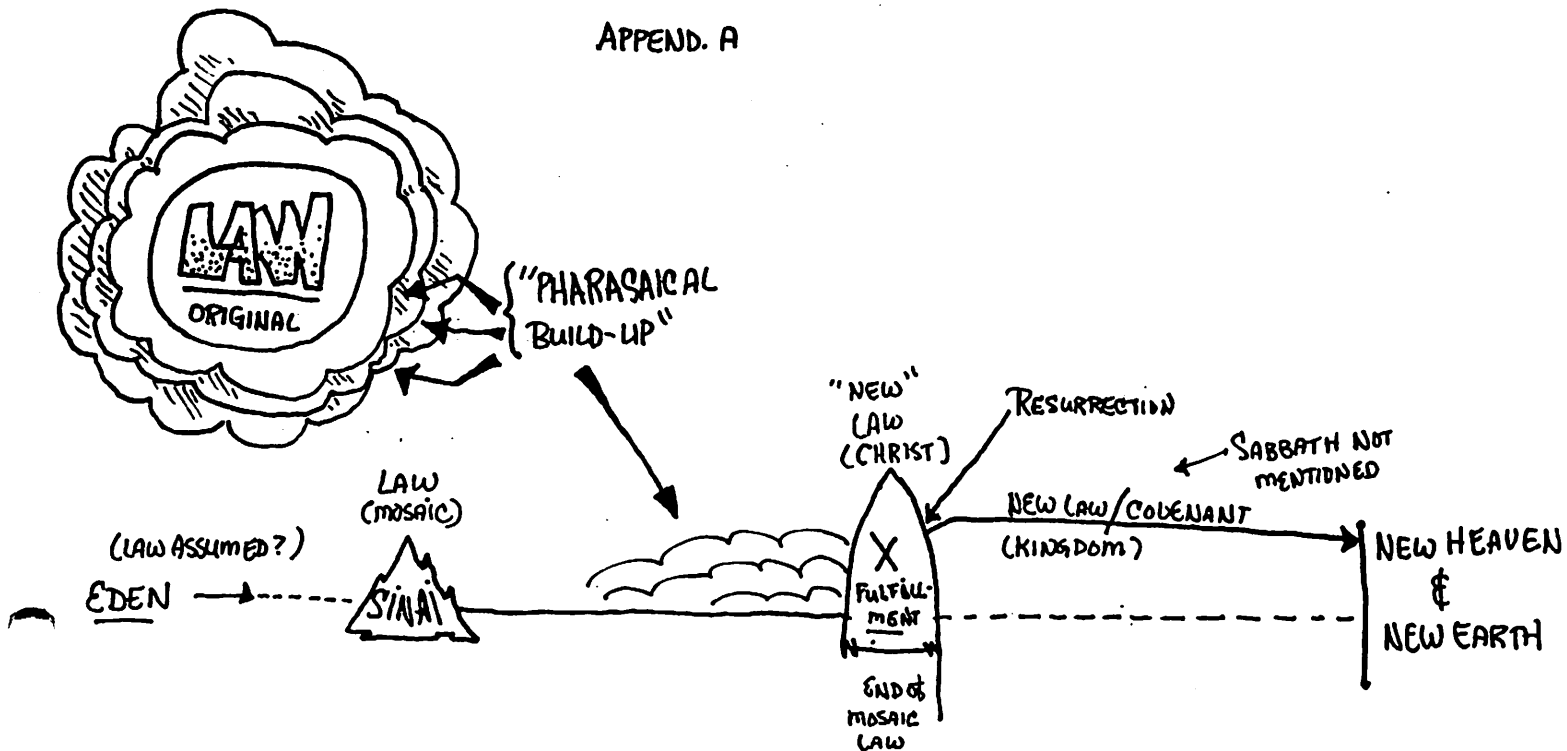
Christ Jesus' attitude toward the Law was to endorse it as the existing order until it was fulfilled in His death on Calvary. The ritual of the Law, hence, the outward expression of it, was and is not as important as the attitude of the heart, which should be love. He also never commands His followers to obey the Sabbath. In light of that, it would appear that Matthew did not purpose for his readers to have to obey the Sabbath, rather, two things must be obeyed, which are the yokes or laws of Christ: Love. Love we must have toward God and our fellow man.



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## APPEND. A

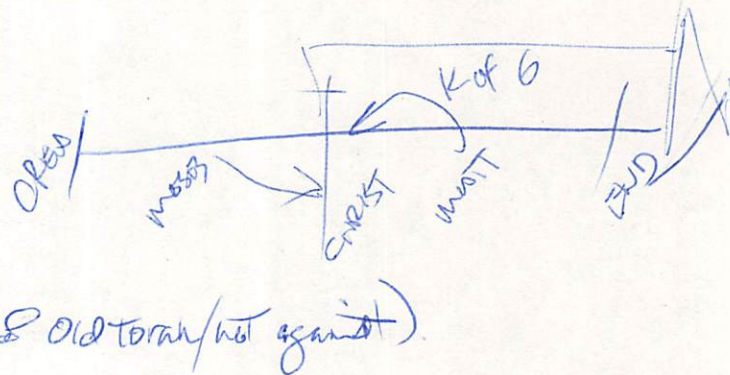


Stephen Muncherian  
Matthew #1  
10/13/81

Thesis: An analysis of Matthew's portrayal of Jesus the Christ as the new Moses as seen in the Sermon on the Mount.

- I. Introduction and explanation
- II. Cultural Background
- A. Historical view of Moses
  - B. Jewish view of Moses as in Matthew's time ✓
  - C. Matthew's Jewish emphasis ✓
- III. Matthew's usage of Moses
- A. Cultural significance
  - B. As a source ✓
    - 1. Old Testament quotations particular to Matthew ✓  
5:17-22/
    - 2. Matthew's usage of the Pentateuch
    - 3. Speaker for God  
(Moses)
- IV. Matthew's usage of Jesus
- A. Cultural significance
  - B. Speaker as God
    - 1. Authority 7:29
  - C. Fulfiller 5:17
    - 1. New Torah (interp. of Old Torah/ not against)
- V. The Kingdom of Heaven (God)
- A. Moses as initiator
  - B. Jesus as interpreter
  - C. Fulfillment of promise to Abraham

build-up of Moses + divine individuality -  
Josephus - other messianic figures!



## VI. Similarities

- A. Mountains; Sinai vs. Beatitudes
- B. Multitudes
- C. Matthew's similarities
- D. Jewish Similarities

## VII. Comments and Criticism

## VIII. Concluding remarks

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Suggs, Jack M. Wisdom, Christology, and Law in Matthew's Gospel, (Harvard University Press) 1970



Thesis: How is Peter treated throughout the Gospel of Matthew?; and,  
What possible reasons would Matthew have for this treatment?

### Introductory Presuppositions

1. The priority of Mark to Matthew
2. The genuineness or authenticity of Jesus' sayings

### I. Comparison between Mark and Matthew

#### A. Passages shared by Mark and Matthew

1. Jesus' first meeting with Peter  
Mt. 4:18 "He saw two brothers, Simon, who was called Peter . . ."  
Mk. 1:16 "He saw Simon and Andrew."
2. Healing of Peter's mother  
Mt. 8:14 "Jesus had come to Peter's home."  
Mk. 1:29-30 "They came into the house of Simon and Andrew, with James and John."
3. Calling of the disciples  
Mt. 10:2 "the twelve apostles are these: The first, Simon . . ."  
Mk. 3:16 "the twelve: Simon . . ."
4. Explanation of a parable  
Mt. 15:15 "Peter answered and said to Him, "Explain the parable to us."  
Mk. 7:17 "His disciples questioned him about the parable."
5. Confession of Caesarea Philippi  
Mt. 16:16 Peter said, "You are the Christ, the Son of the living God."  
Mk. 8:29 Peter said, "You are the Christ."
6. Jesus' rebuke of Peter  
Mt. 16:22 Matthew includes the words of Peter, "God forbid, Lord! . . ."  
Mt. 16:23 Jesus turns just to Peter and speaks to him.  
Mk. 8:23 Jesus first looks at the disciples, then rebukes Peter.
7. Transfiguration  
Mk. 9:6 Mark states that Peter did not know what to say and was afraid (Matthew omits this (Mt. 17))
8. Following rich young ruler  
Mt. 19:27 Both Matthew and Mark record Peter as spokesman saying "Behold, we have left everything and followed you."
9. Denial of unfaithfulness  
Mt. 26:33-35 Both Matthew and Mark (14:29-31) have Peter speak for the disciples rejecting Jesus' prediction of their falling away.
10. Gethsemane  
Mt. 26:40 He said to Peter, "So, you men could not keep watch . . ."  
Mk. 14:37 He said to Peter, "Simon, are you asleep? Could you not keep watch . . .?"

11. Peter follows Jesus to the High Priest  
Mt. 26:58                      Matthew is identical to Mark (14:54)
  12. Denial by Peter  
Mt. 26:69-75                  No major differences between Matthew and Mark (14:66-72)
- B. References unique to Mark
1. Disciples Search for Jesus  
Mt. 1:36                      Mark alone states that Simon and those with him sought for Jesus in the morning.
  2. Jarius daughter  
Mk. 5:37                      Jesus only admits Peter, James, and John into the house.  
Mt. 21:20                      Matthew omits this.
  3. Withered Fig Tree  
Mk. 11:21                      Peter speaks and indicates that the tree has withered.  
Mt. 21:20                      The disciples ask Jesus about the tree.
  4. Eschatological discourse  
Mk. 13:3                      Peter, James, John, and Andrew ask about the sign of the end times.  
Mt. 24:3                      The disciples ask Jesus
  5. Resurrection appearance  
Mk. 16:7                      The angel tells the women to do tell the disciples and Peter.  
Mt. 28:7                      The angel tells the women to go tell the disciples.
- C. Conclusions
1. By only comparing Matthew and Mark, one cannot find a better treatment of Peter in one Gospel over the other. (Best, Cullmann)
    - a. Both Matthew and Mark accentuate Peter's weakness in different situations
      - 1) Mt. 16:23
      - 2) Mk. 9:6; 14:37
    - b. Both gospels view Peter as the spokesman of the disciples although they emphasize it in different passages.
  2. Only Mt. 10:2 indicates Peter has a special place of prominence among the twelve. (McNeile)
  3. Mark lessens his direct treatment of Peter by associating him with the disciples.
  4. Mark sees Peter as a representative (good and bad) of a disciple.

## II. Passages unique to Matthew

- A. An observation concerning Matthew's special material on Peter
1. All of the passages unique to Matthew are in the "Fourth Book" of Matthew, which is the narrative and discourse dealing with the church.
  2. Assuming Matthew organized his gospel around themes of particular content, we can infer that Matthew placed the narratives about Peter within this context because they were relevant to what he wished to say concerning the church.



- B. Matt. 14:28-31 Walking on Water
1. Matthew alone has Peter walk out onto the water with Jesus' permission
  2. The passage illustrates the pre-eminence of Peter. He acts on his own; it does not seem to be a representative action.
  3. Peter fails on his own. Matthew clearly identifies Peter's weaknesses.
- C. Matt. 17:24-27 The Temple Tax
1. The passage serves as a transition to the discourse in ch. 18. (Ellis)
  2. Why did the tax-collectors come to Peter?
    - a. Peter was the visible leader of the disciples.
    - b. Peter was a resident of Capernaum where the narrative takes place.
    - c. Conclusion - The coming to Peter does not prove he was the leader of the twelve.
  3. The miracle of the fish is a miracle done by Jesus for Peter alone, again he is not representative.
- D. Matt. 18:21-22 Question about forgiveness
1. The passage follows the discourse to the leaders of the community.
  2. Peter can be seen as either a representative spokesman (Kingbury) or as pre-eminent (Ellis).
  3. Peter's pre-eminence would be more significant in this passage than others because Peter would take a pre-eminent role in the context of church leadership. (18:15-20)
- E. Matt. 16:17-18 Confession of Peter - *NO APOSTOLIC SUCCESSION IMPLIED.*
1. Cullmann's Thesis - Mt. 16:13-20 is composed of two narratives
    - a. Support
      - 1) The additional confession "Son of the living God"
      - 2) The object is missing from vs. 17.
      - 3) The blessing and promise is absent from Mark's account of the confession of Caesarea Philippi.
    - b. Objection Gundry
    - c. Conclusion
  2. Who does the rock refer to?
    - a. The rock is Christ (Gray, Knight)
 

Support

      - 1) God or Christ is almost always the rock
      - 2) Peter (in I Peter) says Christ is the corner stone

Objections

      - 1) It would make the pun confusing
      - 2) God is not always the rock. (Is. 51:1-2; Eph. 2:20)
    - b. The rock is the faith of Peter. (Reformers, McNeile)
      - 1) The text offers no real support for this.
      - 2) No other Biblical examples exist.
    - c. The rock is Peter.
 

Support

      - 1) The Aramaic background of the passage highlights word-play.  
 Greek - You are Petros and upon this Petra I will build my church."  
 Aramaic - You are Kepha and upon this Kepha I will build my church."



- 2) The giving of the name makes greater sense.
- d. Conclusion Peter is the rock in Mt. 16:18

F. Conclusion Concerning Matthew's Treatment of Peter  
Matthew, especially with his unique additions, give Peter a pre-eminence or primacy in relation to the disciples and the early church.

### III. Matthew's Purpose in this treatment of Peter.

- A. Matthew's church was facing external opposition from the Jews and an emphasis on the teaching and disciplinary authority of Peter would counterbalance these attacks. (Ellis)
- B. Matthew's emphasis on Peter fits in with Matthew's favorable treatment of the disciples as a whole compared to Mark.
- C. Matthew's church was expanding its Gentile content and Matthew wants to remind them of the authority of Peter who was responsible for admitting and excluding (binding and loosing) the Gentiles. (Brown, Donfried, Reumann)

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PRIORITY

THESIS: An analysis of Matthew with respect to the other synoptic Gospels and the order in which they were written

I. INTRODUCTION

A) Different possibilities

- 1) All independent
- ✓ 2) Markan priority - Matthew and Luke dependent
- 3) Matthean priority - Mark and Luke dependent
- 4) Other sources - "Q", "M", "L"

B) Does it make a difference (Imel)

- 1) Can limit inspiration
- 2) If interdependent it would limit source and criticism theories

II. SUBJECTIVITY

A) Arguments for Markan priority

- 1) Matthew and Luke follow Mark's order (Bruce)
- 2) Mark's Gospel simple and vivid (Guthrie) *early*
- 3) 91% of Mark found in Matthew and Luke (Guthrie)

B) Objections

- 1) General order followed but close scrutiny shows difference (Farmer)
- 2) Simple and vivid generally (Chapman)
- 3) 91% of Mark's Gospel taken from Matthew and Luke (Griesbach)

III. COMPARISON

A) Further quotes

- 1) Hawkins *Pro Markan*
- 2) Kistemaker

B) Appendix A

IV. CONCLUSION

→ *independent/matthean*

*mat/Luke = embeddings RE: VIRGIN BIRTH RESURRECTION*

## APPENDIX A

A comparison of the first 13 verses of Mark to Matthew and Luke. (Mark used as basis because of conciseness)

- 1) Mark 1:1 - Omitted by Matthew and Luke
- 2) Mark 1:2,3 - Mark couples two Old Testament quotes as being from Isaiah
  - Verse 2 actually from Malachi 3:1
  - Matthew and Luke record verse 2 of Mark but later in Gospel (Matthew 11:10, Luke 7:27)
  - Do not attribute it to Isaiah
  - Matthew and Luke add "... before you" at the end of their quotation from Malachi
- 3) Mark 1:4 - John the Baptist appeared ... preaching a baptism of repentance for the forgiveness of sins
  - Matthew 3:1-2, John the Baptist came preaching ... saying "repent for the kingdom of heaven is at hand"
  - Matthew records presentation of John then quote from Isaiah. Mark records opposite
- 4) Mark 1:5 - All country of Judea ... all people of Jerusalem ... baptized by him in the Jordan River
  - Matthew 3:5, Jerusalem was going out to him all Judea, all the district around the Jordan
  - Matthew and Luke immediately record John's warning to those who might take the baptism lightly, Matthew 3:7-10, Luke 3:7-9, Mark leaves out this detail
- 5) Mark 1:6 - See Matthew 3:4 - same
- 6) Mark 1:7,8 - Matthew 3:11, Luke 3:16 different order
  - Mark - unfit to untie ... baptize with water... baptize with Holy Spirit
  - Matthew - baptize with water ... remove sandals ... baptize with Holy Spirit and fire
  - Luke - baptize with water ... unfit to untie... baptize with Holy Spirit and fire
  - Matthew and Luke add "fire" after Holy Spirit
- 7) Mark 1:9 - See Matthew 3:13
- 8) Mark 1:10, 11 - ... spirit like a dove descending
  - Matthew 3:16 ... spirit of God descending as a dove
  - Luke 3:22, Holy Spirit descended ... like a dove
  - Matthew and Luke more detail
  - Sentence structure different

- 9) Mark 1: 12-13 - Immediately the Spirit impelled Him  
- Matthew 4:1, then Jesus was led up by the Spirit  
- Luke 4:1, Jesus returned from Jordan and was led  
- Mark - EKBALLW - thrust out  
- Matthew and Luke - AGO - lead  
- Mark 1:13 - Satan  
- Matthew 4:1 - Devil  
- Luke 4:2 - Devil  
- Matthew and Luke give great detail of account, Mark gives short reference

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THESIS: AN ANALYSIS OF CHRIST AS THE "SON OF DAVID" IN MATTHEW'S GOSPEL.

I. INTRODUCTION

- A. What is the purpose of the title "Son of David", where is it included in Matthew's gospel, and what does it tell us about the person of Christ?
- B. What insights does this give us into the person of Matthew and his objectives?
- C. What can we conclude about the church at the time?

II.

A. THE TITLE "SON OF DAVID".

1. Matthew alone of the evangelists shows a keen interest in presenting Jesus as the Son of David.
  - a. In Mark and Luke, the christological title is found only four times (cf. Mk. 10:47-48// Lk.18:38-39)(cf. Mk.12:35,37// Lk.20:41,44).
  - b. John makes no use of it.
  - c. Matthew employs it ten times to describe Christ.
    1. In four cases he appropriates it from Mark (assuming Markan priority)(M.20:30-31// Mk.10:47-48)(M.22:42,45// Mk.12:35,37).
    2. In six instances it appears as he has himself introduced it into the text (1:1; 9:27; 12:23; 15:22; 21:9; 21:15).
  - d. Matthew uses it one other time, for Joseph ("Joseph, son of David," 1:20).
2. The purpose of the title "Son of David".
  - a. Matthew's foremost title for the "earthly" Jesus (German theologians; Georg Strecker, Reinhart Hummel, Rolf Walker, Alfred Suhl, Christoph Burger, Alexander Sand, and Günther Bornkamm, as understood by J.D. Kingsbury).
  - b. Over against the above position (Kingsbury).
    1. It characterizes Jesus as the royal Messiah from the house of David promised and sent specifically to Israel.
    2. It is an apologetic term that stresses the guilt of Israel for not receiving its Messiah.
3. Matthew's use of the title "Son of David".
  - a. The title Son of David has to do exclusively with the earthly Jesus (Kingsbury).
  - b. He never associates the title Son of David with the death and resurrection of Jesus (Kingsbury).
  - c. The disciples never confess or even address Jesus as the Son of David (Dennis Duling).
  - d. The title Son of David is linked with Jesus' activity of healing.



1. Jesus is depicted as usually healing particular individuals only ("two blind men," 9:27 and 20:30; a "blind and dumb man," 12:22; the "daughter" of a Canaanite woman, 15:22,28).
2. Jesus is not usually depicted as healing large numbers of people (e.g., 4:23-25; 8:16; 9:35; 12:15; 14:14; 15:29-31; 19:2).
- e. Jesus never refers to himself by the title Son of David (Duling).

#### B. THE TEXT AND ITS DESCRIPTION OF CHRIST.

1. The Markan and Lukan parallels.
  - a. Blind Bartimaeus (M. 20:30,31// Mk.10:47,48 and Lk.18:38,39).
  - b. Son of David (M.22:42,45// Mk.12:35,37 and Lk.20:41,44).
2. Passages unique to Matthew.
  - a. (1:1) Genealogy.
    1. The initial purpose for which Matthew employs the title Son of David is to describe the earthly Jesus as the royal Messiah from the household of David (Erdman).
    2. The title Son of David is a preparatory and expectant term.
    3. In chapters 1 and 2, Matthew indicates that Jesus is to be regarded as "more than the Son of David". Jesus is the "Son of God". Matthew points out that Davidic sonship is subordinate to divine sonship (Kingsbury).
    4. In chapter 2, the Son of David or the Son of Abraham theme is not expanded, but the Son of God theme is.
  - b. (9:27) Jesus heals two blind men. Doublet with M.20:30-31 (McNeile). DAVID
    1. The first reference to the title Son of ~~God~~ which gives a definite understanding beyond the expected genealogical sense (1:1). It is here that Jesus becomes the "therapeutic Son of David" (Duling).
    2. The term Son of David points to the fact of Jesus' Messiahship (Schweizer).
    3. The possibility of Jesus' Messiahship might have already "been in the air" (McNeile).
  - c. (12:23) Jesus heals blind and dumb demoniac. (Lk. 11:14 parallel without Son of David).
  - d. (15:22) Jesus heals Canaanite woman's daughter- demon possessed. (Mk.7:26 parallel without Son of David).
  - e. (21:9) Jesus enters Jerusalem. Crowd shouts "Hosanna to the Son of David". (Mk.11:9; Lk.19:37; Jn.12:13 parallels without Son of David).
  - f. (21:15) After healing blind and lame, children saying "Hosanna to the Son of David". (Mk.11:18; Lk.19:39 parallels without Son of David).



3. Summary of the "Son of David" passages in Matthew.
  - a. Son of David is seen as a preparatory term pointing to the fact that Jesus is ultimately the "Son of God".
  - b. Jesus the Son of David undertakes a healing ministry.
    1. Largely performed in the midst of Israel (Duling).
    2. The Son of David heals particular individuals and not large numbers of people (only exception is healing the blind and lame in the temple, M.21:14-15).
    3. Much of his healing is focused on the blind.
    4. The healing-activity is largely related to persons who in the eyes of contemporary society count for nothing (Duling).
    5. A contrast is formed between the:
      - a. No-accounts, physically blind, with faith.
      - b. Leaders, spiritually blind, with no faith.

C. INSIGHTS INTO THE PERSON OF MATTHEW AND HIS OBJECTIVES.

1. Matthew's Jewish background can be seen in his interest of Jesus' role as the promised Messiah and Christ's right to the Davidic throne (Ironside, Rice).
2. In Matthew's eyes all Israel remains ignorant of the truth that Jesus is the long-awaited Davidic Messiah (Kingsbury).
3. Matthew sees the leaders of Israel as spiritually blind (Kingsbury).

D. THE CHURCH SITUATION AT THE TIME OF WRITING.

1. The Church, the true Israel, was probably under heavy attack by Jamnian Judiasm, led by the Pharisees.
2. The title "Son of David":
  - a. Would be a reminder to the church that the ruling and "blind" Israel rejected and still rejects Jesus as the true Messiah (Kingsbury).
  - b. Would encourage the "seeing" church to continue on (Kingsbury).

III. CONCLUSION.

- A. The title "Son of David" characterizes the earthly Jesus as the royal Messiah from the house of David promised and sent specifically to Israel.
- B. Jesus the "Son of David" is involved in healing particular individuals, above all persons who are blind.
- C. The title "Son of David" in Matthew's gospel is apologetic in nature and is used to call attention to the offense that is Israel's for having rejected its Messiah.



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Dec. 10 1981

Thesis: An analysis of Jesus' as "The Son of God" in Matthew.

The problem: When Matthew uses the title "Son of God", with reference to Jesus does he mean:

1. Jesus is the Messiah (The Anointed One).

or

2. Jesus is God incarnate?

The use of the term in the Old Testament.

1. Used of "divine beings"

(Dan 3:25; Gen. 6:2,4)

Plural (Job 1:6; 2:1).

2. Israel is said to be God's Son.

(Exod. 4:22,23; Deut. 1:31; 8:5)

3. Used of David and his descendants

(2 Sam. 7:14; Psalm 89:26,27)

Matthew's use of "Son of God"

1. Jesus' Temptation

Matt. 4:3,6

2. The confession of the demoniacs

Matt. 8:29 (Cf. Mark 5:7; Luke 8:28)

3. Jesus walks on water

Matt. 14:33

4. Peter's confession at Caesarea Philippi

Matt. 16:13-17 (Cf. Mark 8:28; Luke 9:20)

5. Jesus before the Sanhedrin

Matt. 26:63-65 (Cf. Mark 14:61,62; Luke 22:67)

6. Jesus on the cross

Matt. 27:40 (Cf. Mark 15:30,31)

Matt. 27:43 (Cf. Mark 15:32; Luke 23:35)

7. Jesus' death

Matt. 27:51-54 (Cf. Mark 15:39; Luke 23:47)

Conclusion:



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THESIS: An analysis of the term "Son of Man", especially as it is found in Matthew

## INTRODUCTION

- A) Titles for Christ
  - 1) Son of Man (Matt 8:20)
  - 2) Son of God (Jn 5:25)
  - 3) Messiah
  - 4) Son (Jn 5:22)
  - 5) "I am" (Matt 28:20, Jn 8:58)
- B) Background - Daniel 7:13
- C) Different Views
  - 1) Four major views
  - 2) Addition theory

## SON OF MAN

- A) Statement of humanity ✓
  - 1) Showing that he is but the member of the genus man (Dalman)
- B) Prophetic office ✓
  - 1) Comparison of the term "Son of Man" in Ezekiel (Higgins)
- C) Messiahship ✓
  - 1) The one promised to Israel (Higgins)
- D) Deity ✓
  - 1) The term "Son of Man" is equivalent to Son of God (Thiessen)

## CONCLUSION

Key Verses: Matthew 9:6, 12:8, 13:41, 19:28, 24:27-30, 44  
25:31, 26:64

# OVERVIEW - SOM - for introsec-

## Dan 7

→ church got title "SOM" in Jesus' words.

rebuttal → only Jesus (+ Stephen in Act 6)  
uses it - why would church use title not used  
around

## SOM exalted title

Why: to I.D. w/ Dan 7

## DAN 7

### VISION

LION — gentile ruler  
BEAR — gentile ruler  
LEOPARD — gentile ruler  
HORRIBLE BEAST — gentile ruler  
—VA—

SOM → Human ruler  
VA. 22 ID w/ Sanctus

→ of Ancient of Days

"Heavenlyness & Preexistence"

King ↔ Kingdom

beast = evil

Beastly  
ruler

Sons of...

come from or  
associated w/ something  
not necessarily generated  
from.

Ex → SOM - associated  
w/ mankind.

KINGDOM & KING  
↔

## Jesus

SOM = God's messiah (Chosen ruler)  
I.D. w/ Dan 7



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Thesis: An analysis of the use of the Old Testament in Matthew with an emphasis on (1) the text-form of the formula quotations and (2) the method of interpretation employed by the author.

## Preface.

- I. Text-form of Matthew's formula quotations  
(Does it indicate anything about Matthew?)
  - A. Description of the text-form
    1. Definition of text-form
    2. Common/general text-form in New Testament (Kummel)
    3. Text-form in Matthew's other quotations
    4. Text-form of Matthew's formula quotations (see Appendix)
  - B. Does this text-form stand out in relationship to other uses of the Old Testament?
    1. Yes, it does stand out!
      - a. Kilpatrick's view
      - b. Stendahl's view
      - c. Lindar's view
    2. No, it does not stand out! (Gundry's view)
    3. My position
      - a. Semitic influence is undeniable
      - b. LXX influence is not non-existent
        - 1) Matt. 1:23 (Is. 7:14) is directly from LXX
        - 2) Matt. 4:15-16; 13:35 have LXX influence (O'Rourke, McNeile)
      - c. O.T. allusions in Matthew (synoptics) have variant text-forms (Gundry)
      - d. Marcan formal quotations are the only ones to stand out when compared with all synoptic quotations and allusions (Gundry)
  - C. The significance of the text-form (Does it indicate anything about Matthew?)
    1. Authorship (who wrote the gospel?)

Contrasting views exist

      - a. School of St. Matthew thesis (Stendahl)
        - 1) Support given by Stendahl
        - 2) Criticism by others
      - b. Successively developed by the early church
        - 1) Kilpatrick's view
        - 2) Lindar's view
        - 3) Criticism
      - c. Matthew, the apostle, was the author
        - 1) Gundry's view
        - 2) Criticism
      - d. My position
        - 1) Authorship cannot be demonstrated solely by text-form
        - 2) You must accept or reject these views based upon other evidences
        - 3) Text-form does not exclude Matthean authorship

2. Audience / Place of Origin
  - a. Audience was Jewish due to semitic influence on text-form
  - b. Audience probably resided in Palestine or Syria because the text-form indicates a 3 language milieu
  - c. Audience was on the defensive because the formula quotations are strongly apologetic  
 (examples) 1:23 - virgin birth of Jesus  
               2:6 - Place of birth of Jesus  
               2:15/23 - Place of residence of Jesus

#### D. Conclusion / Summary

### II. Matthew's Method of Interpretation

(Did he get it from Jesus or the early church?)

#### A. The Problematic Method of Interpretation Defined Two Examples

1. Matt. 2:15 (Hosea 11:1)
2. Matt. 2:18 (Jer. 31:15)

#### B. Contrasting views on Matthew and Jesus' respect for context

1. S. L. Edgar NTS (1962)
  - a. Matthew showed a lack of respect for context in his Old Testament quotations
  - b. Jesus, when quoting the Old Testament, showed a proper respect for context like no other New Testament writer
2. R. T. Mead NTS (1964)
  - a. Edgar's sampling of Jesus' quotations was too small
  - b. Predictive quotations by Jesus show no greater respect for context than Matthew
  - c. Non-predictive quotations show a greater respect but not without exceptions
3. My position
  - a. Agree with Mead about selectivity of Edgar's sampling
  - b. Jesus may have been faced with situations requiring a greater respect for context

#### C. Is Jesus the source of Matthew's method of interpretation?

1. Two opposing schools exist
  - a. Radical school (Bultmann). Quotations attributed to Jesus were put there by the early church.
  - b. Conservative school (Dodd) Jesus actually thought out his mission and messiahship in relationship to the Old Testament
2. My position

#### D. Does Matthew's gospel indicate Jesus was the initiator of this method of interpretation?

1. Jesus' use of the Old Testament (Mead)
  - a. Sadducees question on the resurrection Matt 22:23 (ex. 3:6)
  - b. Quotation about David's Lord Matt 22:44 (Ps. 110:1)



- c. Jesus' opposition to Pharisees' traditions Matt 15:8-9 (Is. 29:13)
- d. Parable of wicked tenants Matt 21:42 (Ps 118:22-23)
- 2. All of Matthew's Old Testament proofs are matched by Jesus' Old Testament quotations
  - a. He assumed role of Yahweh: 10:32; 11:5; 13:41
  - b. He claimed to be the royal Messiah: 22:44; 26:64
  - c. He regarded himself as the righteous sufferer: 21:42; 26:38
  - . . . etc.

#### E. Conclusion / Summary

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## Appendix A:

### Matthew's Peculiar Formula Quotations

<u>Reference in Mt.</u>	<u>O.T. Source</u>	<u>Theme</u>	<u>Heb./LXX</u>
1:23	Is. 7:14	Virgin Birth	LXX
2:6	Mic. 5:2	Birth in Bethlehem	Heb.
2:15	Hos. 11:1	Return to Egypt	Heb.
2:18	Jer. 31:15	Slaughter of Infants	Heb.
2:23	? (Is.11:1)	Residing in Nazareth	-
4:15-16	Is. 9:1-2	Ministry in Galilee	Both
8:17	Is. 53:4	Healing Ministry	Heb.
12:18-21	Is. 42:1-4	Concealment of Ministry	Heb.
13:35	Ps. 78:2	Use of Parables	Both
21:5	Zech. 9:9 Is. 62:11	Triumphal Entry	Heb.
27:9-10	Zech. 11:12-13 Jer. 18:2,19:2	Money for betrayal	Heb. (?)

Note: Appendix information gathered from primarily Grant, Gundry, McNeile, O'Rourke, and Smith.

# MATTHEWS USAGE OF THE OLD TESTAMENT

Jeff George

Thesis Statement: An analysis of Matthews's usage of the Old Testament in regard to his formula quotations.

## I. Background

1. Messianic prediction
2. See historical prophecy but deeper meaning of words
3. Matthew reapplies in type setting

## II. Origin

1. Septuagint
2. Current Jewish practices
3. Angelic pronouncement
4. Jesus (Gundry)

## III. Language

Basic Formula: *ἐνα πληρωθῇ το ρηθεν δεα τοῦ  
προφῆτου λεγοντος*

### 1. *ἐνα*

- a. Ecbatic—sequence result, make the birth of Christ the result of prophecy
- b. Telic—design, purpose—make the birth the ultimate completion of the design of God

Conclusion: If design is true then the use of indicates that Matthew saw both the prophecy and the fulfillment as being designated by God. (Nolan)

### 2. *πληρωθῇ*

Definition: (Abbott-Smith)

- a. "To fill, make full, fill to the full"
- b. "To complete" (Keathley) (Stubbs) (Lenski)

## IV. Illustration in Isaiah 7:14

1. Background
2. Almah
  - a. Unmarried woman always
  - b. Possibly an immoral girl
  - c. Identified with the English terms damsel or maiden

3. Bethulah
  - a. Virgin
  - b. Can be a married woman
  - c. Would have made things confusing
4. Will bring forth a son. When he sees her she has not yet brought forth a son.
5. She will call his name
  - a. She will name the child
  - b. Immanuel
  - c. Child would be a sign.

Therefore:

1. Birth to be a sign
2. Mother must be a good woman and unmarried
3. The very presense of the child brings God to His people (Calvin)

Conclusion:

1. Prophets saw things dimly in rough form
2. Statements are "pregnant" or "empty vessels" to be completely filled up later.

V. Application

1. Chose passages that were accepted by church as being messianic.
2. God's providence is seen.
3. Large usage of the Old Testament seems to reveal a largely Jewish audience.
4. He gained his hermeneutical approach from Jesus
5. He wanted to use the Old Testament to show his Jewish readers that Jesus was a fulfillment of the Messianic hope.



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Pete Stanton  
Matthew  
10/27/81

## THE VIRGIN BIRTH

### I. Introduction.

- A. "Virgin birth" only correct designation.
- B. Jesus begotten by the Holy Spirit, not the Father.

### II. Emphasis of Matthew.

#### A. Immanuel- "God with us."

- NATURE* ( )
- 1. Unique to Matthew
  - 2. A title, not a personal name. (acts both nature & person)
  - 3. Cross reference: Isa. 9:6; Matt. 28:20. - King James

#### B. Jesus- "Yahweh is salvation."

- MISSION* ( )
- 1. A common name (Matt. 1:16, 21, 25).
  - 2. Describes his mission, namely, to save his people.
  - 3. Never called Immanuel.

#### C. Matthew's use of OT (Isa. 7:14).

- 1. As apologetic. *Golden*
- 2. "Chicken or the egg?" *PROPOSED BEFORE OR AFTER MATTHEW.*

#### D. Comparison with Luke and others.

- 1. Sources and genealogy: Matthew used Joseph; Luke used Mary. *→ IS. 7:-*
- 2. Use of "Jesus" and "Immanuel" *→ IS 9:6-9 (happy)*
- 3. Mark and John's account. + *Luc 5:6*

### III. Objections to the virgin birth.

- A. Mythological objections. *X*
- B. Biological objections. *Violation of nature*



C. Scriptural objections (Matt. 1:16; 13:55). <sup>①</sup><sub>②</sub>

*Jesus, LEGAL FATHER (Fuller)*

#### IV. Importance of the virgin birth.

A. History versus kerygmatic truth.

B. Identity of Christ.

C. Virgin birth versus illegitimate birth.

D. "Crib and cross are both of the same wood." - *SIN NATURE*

E. Jesus' right to the throne. *genealogy* *Hebrew*

F. Trust in Matthew.

*No other sources*

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## THE KINGDOM OF HEAVEN

Thesis: An Analysis of the Theme(s) the Kingdom of  
Heaven/God in the Gospel of Matthew.

### I. INTRO

### II. OVERVIEW:

*spell,* "The very complexity of the Biblical teaching about the Kingdom of God (KOG) is one of the reasons why such diverse interpretations have arisen in the history of theology. Isolated verses can be quoted for most of the interpretations which can be found in our theological literature. The Kingdom is a present reality (Mt 12:28) and yet a future blessing (1Cor15:50). It is an inner spiritual redemptive blessing (Rm14:17) which can be experienced only by way of the new birth (Jn3:3), and yet it will have to do with government of nations of the world (Rv11:15). ... Obviously no simple explanation can do justice to such a rich but diverse variety of teaching." Ladd. The Gospel of the Kingdom

*some differences with the 2*

### III. BACKGROUND

#### A. "Divided Kingdoms"

1. Pamment (Dispensationalism) - Kingdom of Heaven (KOH) vs. KOG
2. Walker - Kingdom of the Son Of Man vs Kingdom of the Father *(church)* *(Early)*
3. Ladd - KOH = KOG = *show an example of God = Heaven*

#### B. KOH: "The Plan of the Ages"

- |                 |          |       |
|-----------------|----------|-------|
|                 | that age |       |
|                 | ***      | ***   |
|                 | ***      | ***   |
|                 | ***      | ***   |
|                 | ***      | ***   |
|                 | ***      | ***   |
| _____           |          | _____ |
| this age        |          |       |
| 1. Inauguration |          |       |
| 2. "church age" |          |       |
| 3. consummation |          |       |

#### C. KOH: Synoptic vs Pauline theology

#### IV. MATTHEW'S KOH

- ### A. Preaching the KOH

- ## B. Sermon on the Mount: Kingdom Ethics

- ### C. Faith: Kingdom Ethics

- #### D. Acceptance and Rejection of the Message of KOH: Kingdom Parables

- E. John the Baptist and the Least in the Kingdom

- ## F. KOH and the Parousia of the Son of Man

## V. CONCLUSIONS

your conclusions seemed to be  
your beginning assumptions under  
"background" except for the final  
remark on discipleship

Joe, an interesting study of the KCH in  
 sut, I think your thesis was a bit  
 wide in that I was never quite  
 sure what you wanted us to  
 know about the KCH except maybe  
 a survey of past & tests, Thanks  
 for some obviously hard work (B)

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Thesis: An Analysis of the Matthean Apocalypse with Special Emphasis  
on Chapter 24.34.

I. SETTING

- A. AUTHOR: Jesus or Matthew.
- B. AUDIENCE: The Apostles or Matthean Community.

*What are  
your conclusions  
on these matters?*

II. STRUCTURE

- A. JESUS' INITIAL PROPHECY (re: the Temple), vss. 1,2.
- B. THE DISCIPLES' QUESTION(S), vs.3.
  - 1. When will these things take place?
  - 2. What will be the sign of your coming?
  - 3. What will be the sign of the end of the age?
- C. JESUS' REPLY, vss.4-51.
  - 1. Jesus' warning (re: deception), vss.4-8.
  - 2. The Tribulation, vss.9-22.
  - 3. False Christs/Real Christ, vss.23-31.
  - 4. Four warning parables, vss.32-51.
    - a. the fig tree, vss.32-36.
    - b. Noah, vss.37-41.
    - c. the thief in the night, vss.42-44.
    - d. the faithful servant, vss.45-51.

*use quote signs  
if taken from  
the text*

III. THE TEXT: 24.34:

"TRULY, I TELL YOU, THIS GENERATION WILL NOT PASS AWAY TILL ALL  
THESE THINGS TAKE PLACE."

IV. THE PROBLEM

- A. JESUS MISTAKEN
- B. THE WRITER MISTAKEN
- C. ANOTHER MEANING FOR THE WORD "GENERATION"

*good use of authors  
by name in your oral*

V. PROPOSALS

- A. "THESE THINGS"
  - 1. Destruction of the Temple (AD 70) or the Consummation of the Age?
    - a. Markan Apocalypse

*I didn't get  
your conclusions here*

*Good summary  
of this  
section*

V.

B. THE TEMPLE

1. Literal, 30-100 years.

2. The Structure of Jesus' Reply, vss. 4-51, eg.:

a. Jesus warning (re: deception), vss. 4-8.

b. tribulation following the Temple destruction, vss. 9-14.

c. Temple destruction (false christs), vss. 15-28.

d. Real "telos" (End of the Age), vss. 29-31

e. etc. ....

C. THE CONSUMMATION

1. Literal

a. the generation of the signs.

b. the parable of the fig tree.

2. The Jewish Nation.

VI. CONCLUSIONS

VII. BIBLIOGRAPHY

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*your conclusion needs to explain 24:31? 36*

*you need to clarify vss 9-14 conclusions as you go along*

*Joe, your report has many good points, it also was a bit unclear at places, (B)*

( bibliography, cont.)

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